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ANNUAL NUMBER
VOL. XVII, No. 1
AUGUST 9, 1970

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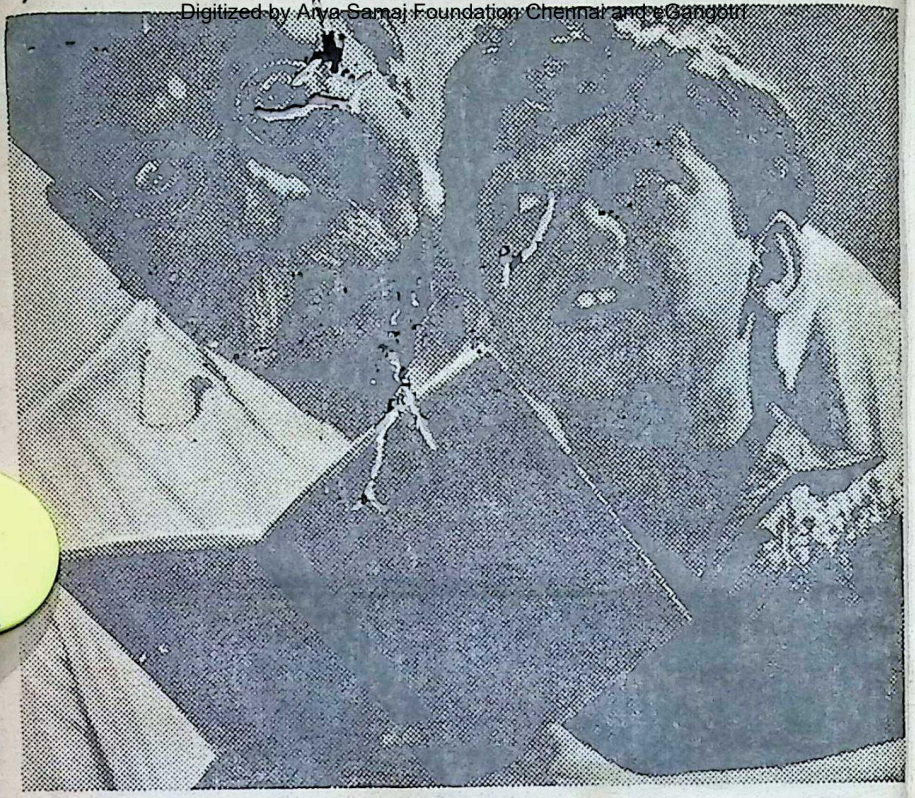

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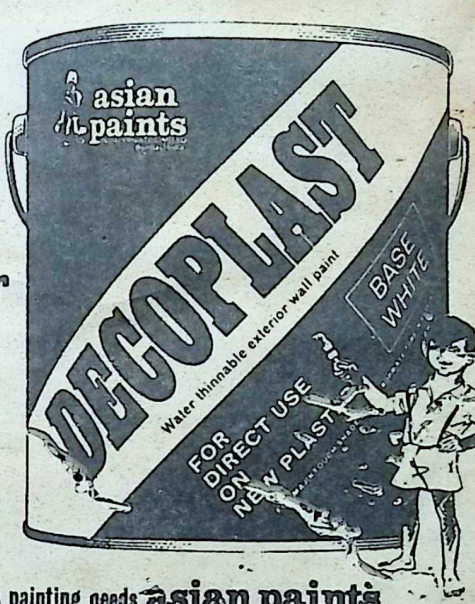

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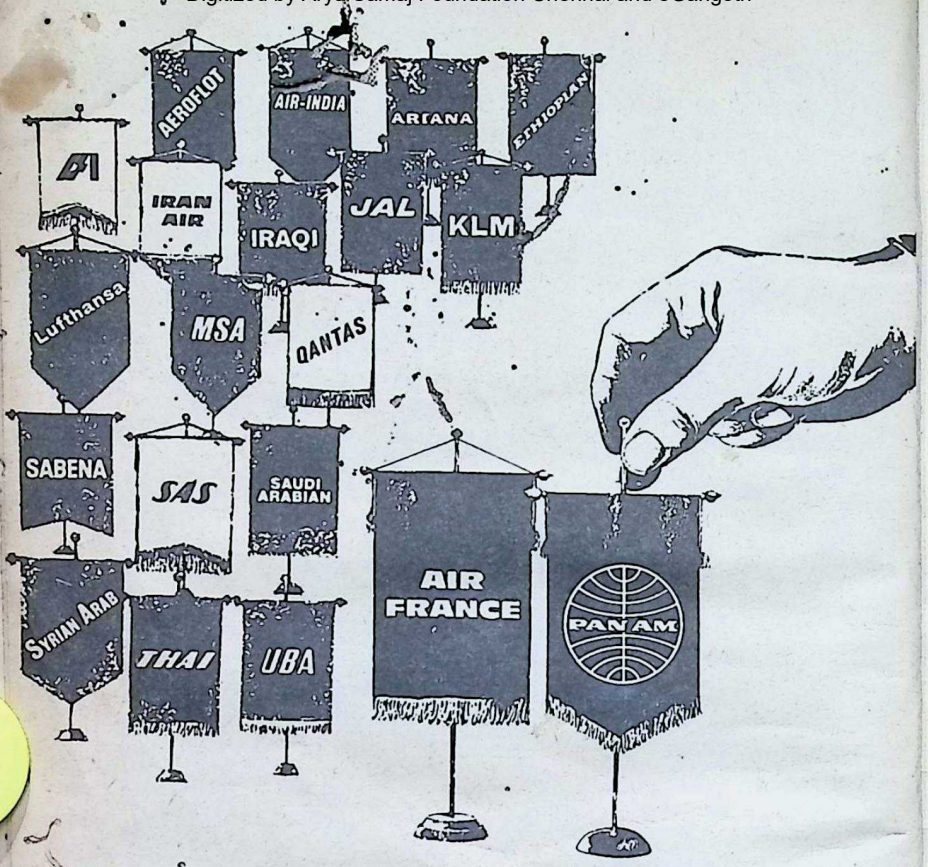

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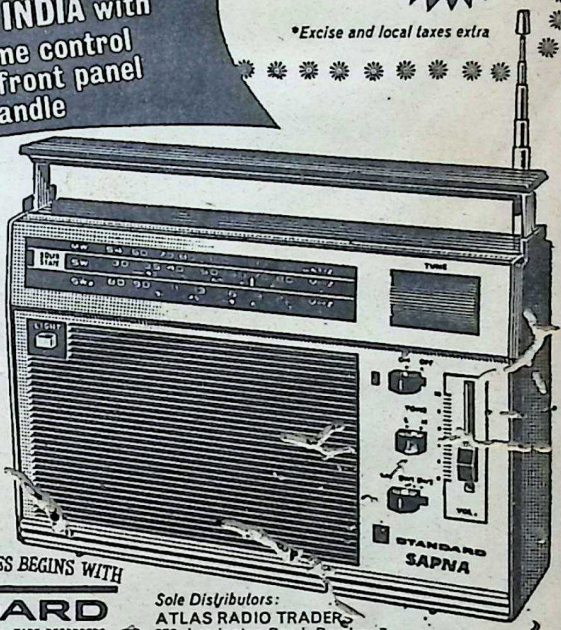

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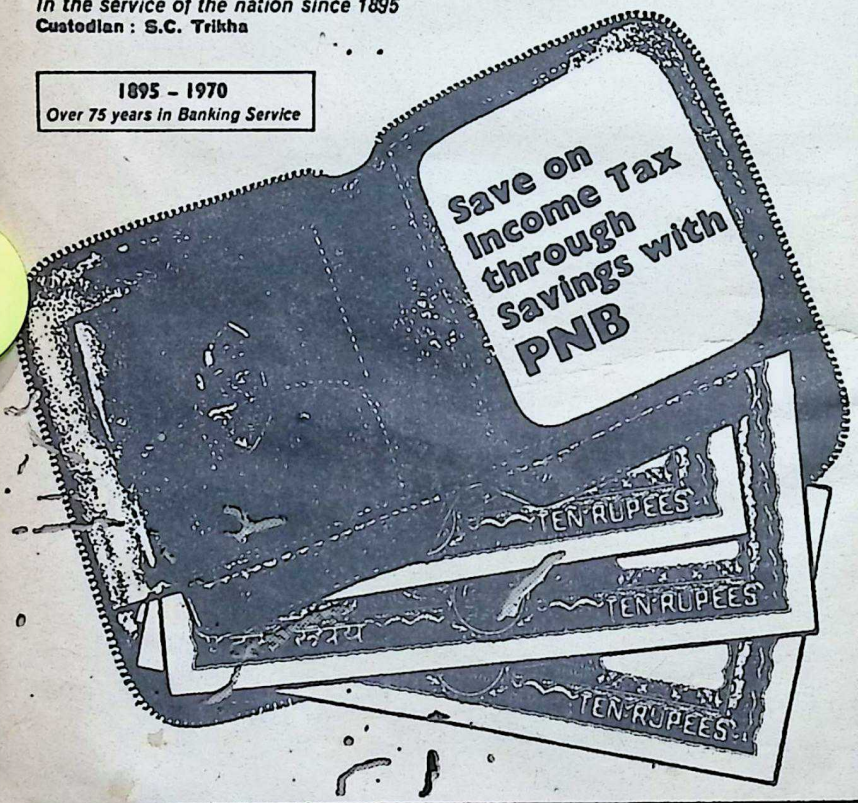

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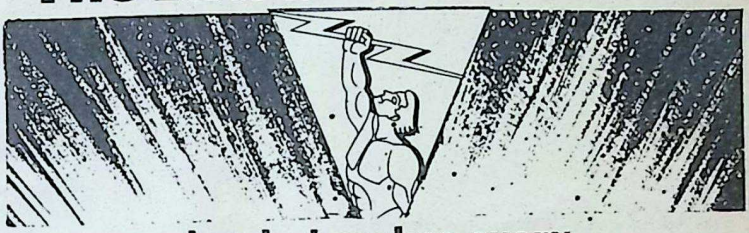

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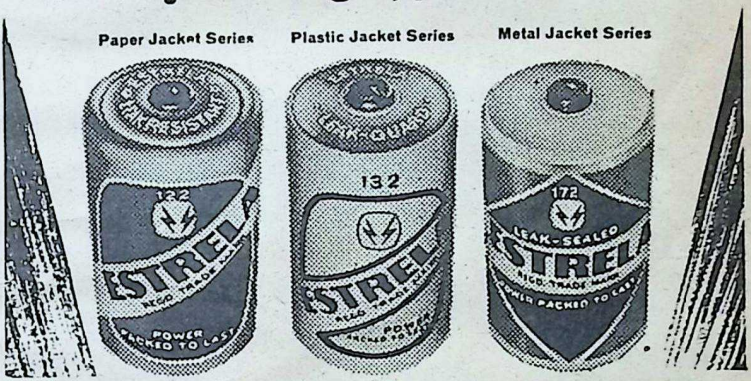

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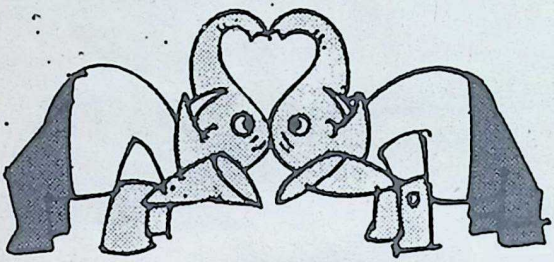

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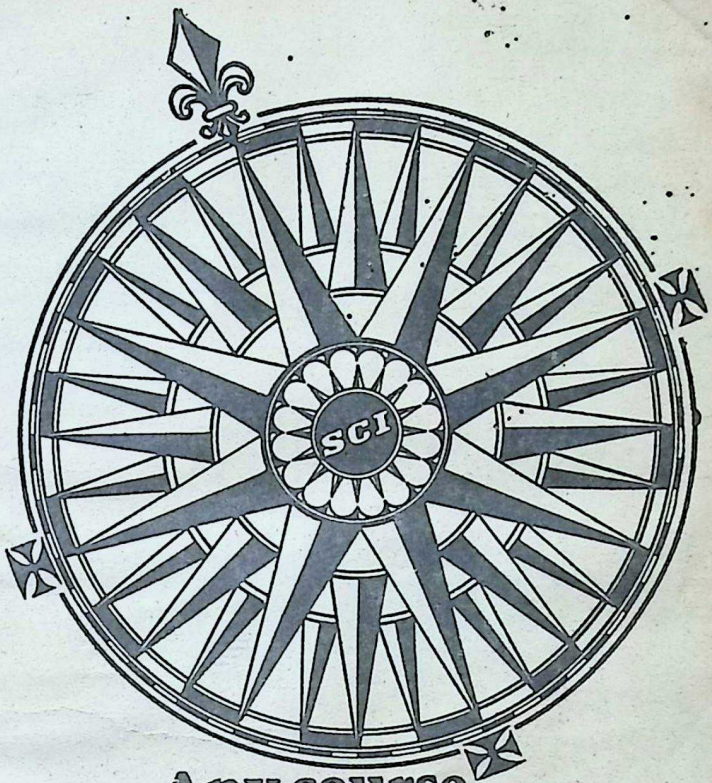

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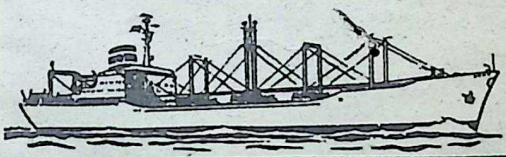

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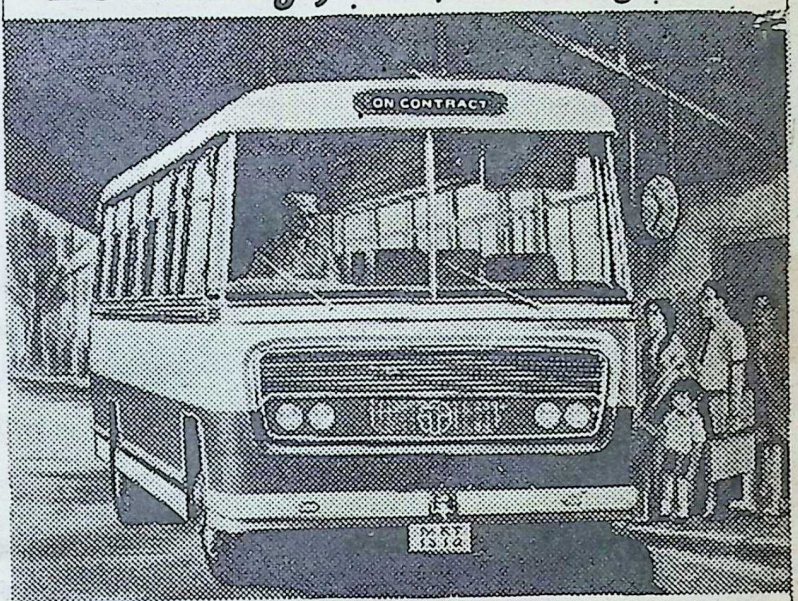

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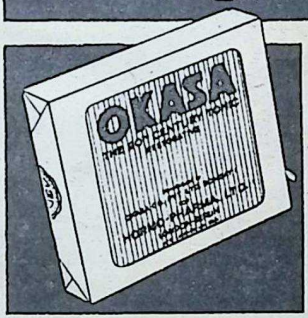

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PRAYER FOR WISDOM

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शिक्षा णो अस्मिन् पुरुहूत यामनि जीवां ज्योतिर्
अशीमहि ॥

God! give us wisdom as a father gives wisdom to his sons.

Guide us, O Much-invoked, in this path. May we live and have light.

—*Rig Veda*, VII. 32-26.

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treasure in your make-up...

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How do you rate as a beautician? Here's an unique opportunity to test your talent. Make an experiment. Enter 'Name Your Order' Contest and win it!

FIRST PRIZE: RS. 20,000

SECOND PRIZE: RS. 5,000

THIRD PRIZE: RS. 2,500

Plus numerous tempting consolation prizes.

It's easy to enter. At no cost, no risk. The rules are clear and simple. You'll find the entry form in Afghan Snow standard size carton. Eighteen Afghan Snow Beauty Aids are pictured on it. You've only got to arrange any 8 of them in the order you use them in the course of the day. It's so easy! And so exciting! Make sure you try all Afghan Snow Beauty Aids before you enter the Contest. It will help you win!

AFGHAN SNOW BEAUTY AIDS 'NAME YOUR ORDER' CONTEST

E.S. PATANWALA, 62, E.S. Patanwala Marg, Bombay-27.

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No. 472

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Our Greatest Need : Freedom that knows no fear

BHARATIYA VIDYA BHAVAN,
BOMBAY.

AUGUST 9, 1970.

MY YOUNG FRIEND.

DURING the past five decades and more, the world in general and India in particular, have undergone cataclysmic changes, witnessed spectacular scientific and technological progress and a steep fall in ethical and spiritual standards.

Above all, mankind has been overwhelmed by successive waves of fear, each larger and more devastating than the previous one.

This is a psychological malady, and few realise its virulence and extent. Fear paralyses right thinking and constructive action. It has, in fact, affected individuals, families, nations, and the world itself; and most people do not know what to do about it.

Its symptoms are found everywhere. Young men, pursuing studies, are afraid of hard discipline and well-planned persistence; and yet they want good careers and feel frustrated because they fear that they may not secure them.

A farmer is afraid to part with his crops cheaply but demands cheap cloth and consumer goods obsessed with fear all afraid to pay income-tax, but claims soaring profits; a politician fears the loss of his position or office, but demands that others should accept him as a leader, his word as law, his outlook as truth.

In order to provide against this widespread fear, we want things to be made safe and easy. We want cheap degrees and easy careers; a home which is not a heaven of mutual understanding. We want the State to provide cheap food, good profits, provident fund, old age pension, equality enforced by courts of law, justice regulated by parliamentary majorities, and peace with armaments to provide against the fear of aggression.

In substance, we demand security by external adjustments, material comforts and economic safeguards: by collective bargaining, collective coercion, collective security; in fact, by the coercive power of collective fear induced by sedulously fostered propaganda, State action or international military combines.

So obsessed are we with fear all

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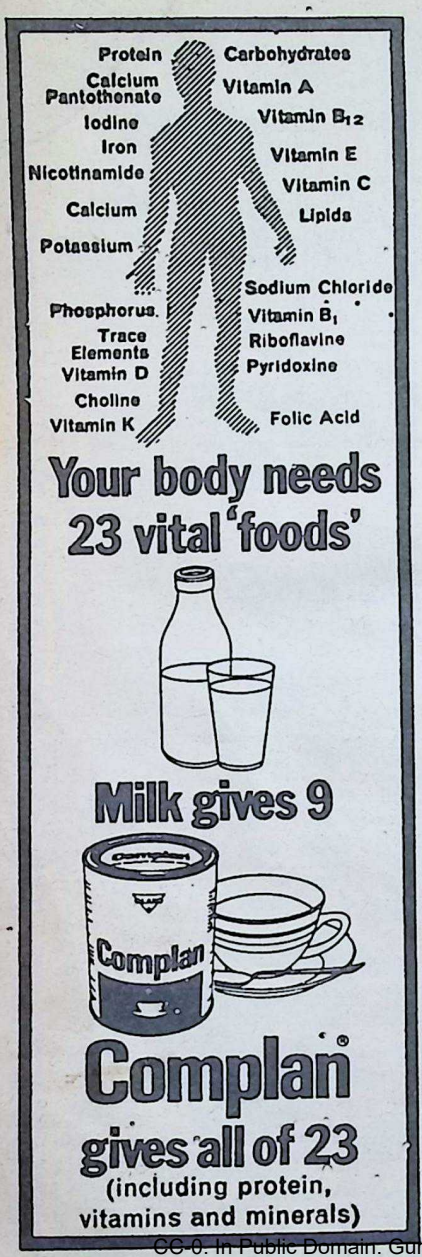

over the world that, instead of meeting it squarely, we invite a mighty collective fear to secure for us freedom *from* fear. We undermine inner strength in the interest of an external strength of a social order in which only materialistic resources are taken into account. The result is that fear destroys the moral and spiritual foundations of life, which only come from a fearless habit of mind.

We are so possessed by fear that we even fear to rely on ourselves lest another and greater fear may overtake us.

Fear is so much with the present world that we fear to be fearless. When I first became a Congress volunteer in 1902, a foreign power had complete hold over us. Economically, India was being bled white; militarily, it was held down by a foreign army; politically, it was so backward that it took the politicians a generation more before they could articulate the slogan, 'India for Indians'.

India in bondage had everything to fear, but she feared not. Then, young men saw in her ancient culture the eternal source of a new aspiration; to work out an intellectual, artistic and religious Renaissance became their life's mission. They wanted to raise the status of women, to break social inequalities, and to bring love and freedom and light into daily life. They worshipped both the ancient and modern masters who, like torch-bearers, showed the way to spiritual strength.

To the aspiring and patriotic students of that time, Bharat was not a country but a Mother to be worship

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ped by self-sacrifice. To them, ceaseless toil, nay, even death in her service, was a crown to be coveted beyond all prizes; to them *Vande Mataram* was a sacred chant to the tune of which some of them went to the gallows. They had hope, they had noble aspirations, they had unshaken faith which stood unflinching against starvation, suffering, even death itself.

And our great apostles of militant Indian nationalism told us about our great Motherland and of God who had His divine purpose to fulfil through her. This mighty impulse brought us in fifty years political and social freedom, national consciousness, and a powerful cultural renaissance.

At present, we are without the inspiration of a high purpose. Bharatmata is Hind, a country; *Vande Mataram*, a national song, if you please. Love of our culture, we are told, is not a vital but a reactionary force. In our new-found wisdom, Dayanand, Ramakrishna, Vivekananda, Tilak, Shri Aurobindo and Gandhiji are not torch-bearers of a divine message, but just good enough to satisfy our national vanity, and their lives are certainly not held to be good enough to inspire our lives.

We acclaim Gandhiji as the Father of the Nation, and yet we decline to live according to those standards by which he lived or to try to be an instrument of God as he aspired to be. We will not offer our lives at the shrine of the Motherland; but we are happy to prostrate ourselves before the election committees out of an ab-

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Vitamin A keeps eyes and epithelial tissues healthy
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Riboflavine for a healthy mouth, tongue, lips and eyes
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Calcium Pantothenate tones nerves and muscles
Choline associated with healthy liver function
Pyridoxine (B6) relaxes muscles
Vitamin B12 combats anaemia
Folic Acid helps form new blood cells
Vitamin C builds up resistance to disease. Prevents scurvy
Vitamin D for strong bones and teeth
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ject fear that the party ticket may not be ours and that with it may go our role of heroes or patriots!

We dare not face the truth, much less cultivate the faith or be ready to 'die in our Truth,' as the *Gita* teaches; we will not live up to the canons of a dedicated life or be God-minded as the architects and builders of Modern India aspired to be.

Why has this change come over us? Because a mighty fear is upon us. We are victims of inferiority complex. We are afraid of being ourselves, of being proud of ourselves, our Motherland and her role in history. We see only the over-advertised triumphs of the physical and social sciences pointing the way to a new Heaven—freedom from fear by material safeguards.

The demand for material comforts is natural and legitimate. What the world wants, and is entitled to, is a better life: more food, more clothing, better shelter, some happiness and, above all, security. But what is difficult to understand is this unsatiable craving for them, without developing the spiritual values by which we can earn them—courage, tenacity and the will to render life secure, the heroism to rise above the dread of losing these things before we attained them.

And what has been the result? Old fears have died; but new fears, more hideous, have sprung up. Physical ailments have been conquered; but we have developed widespread mental ailments.

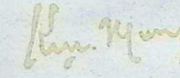
The U.S.A., which has the amplest material comforts, is in the grip of a collective fear and is fast developing into a dreadful power.

The U.S.S.R., which is the largest monolithic society in the world, is controlled in both its internal and external life by omnipresent fear and is in perpetual dread of world combinations.

The other nations fear poverty and want, rising prices and unemployment, war and subjection. They fear democracy lest it may be too weak, and totalitarianism for it may cost them everything. They shudder at the prospect of a crumbling world: of myriads of broken lives, of sweeping death brought by atomic bombs, radio activity and germ warfare.

In my next Letter, I shall dwell on how, in my view, this state of affairs has come about and what could be the remedial measures.

Yours sincerely,



अलसस्य कुतो विद्या अविद्यस्य कुतो धनम् ।
अधनस्य कुतो मित्रं अमित्रस्य कुतः सुखम् ॥

To an idler, where is education? To the uneducated, where is wealth? To the impoverished, where are friends? To one who has no friends, where is happiness?

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Kulapati's Message

This Annual Number marks the completion of 16 years of, I venture to think, useful service to Life, Literature, Art and Culture by the Bhavan's Journal.

The Bhavan's Journal is entering upon its 17th year with hope, confidence and a determination to foster the ideals, for whose resuscitation the Bharatiya Vidya Bhavan stands.

Seventeen years ago, we started with barely 3,000 copies. The print order of this Annual Number is 75,000 copies. This naturally fills us with some satisfaction as more and more members, good and true, are drawn into the fold of the Bhavan's family. My wish is to touch the one lakh mark in the coming few months.

The Bhavan's Journal is the blood-stream that courses through the Bhavan's far-flung family. Whatever little freshness and flavour it radiates is derived from the alchemy of Bharatiya Vidya, which is as old as the hills and yet as new as any freshly sprouted bud. In it, tradition and modernity acquire a new content: tradition, no longer a static and hence a lifeless entity, but fresh and new because of the constant flow of the purifying waters of reassessment and adjustments; and modernity, not just a matter of date but one of enlightened outlook, in which the perennial values find fresh expression.

With these for our guidelines, new features are introduced and presented so as to stimulate the interest of the readers and awaken in them a desire to have a fuller appreciation of the heritage that has been handed down to us to apply its principles to modern life. I hope that this effort will, in some measure, be instrumental in the evolution of an integrated personality, individual as well as national.

Our objective is not an increase in mere numbers. I would like our new readers to imbibe the spirit of the Bhavan and to spread its message unceasingly.

I shall never be tired of repeating that the Bhavan's work is God's work. I look forward to more and more people to be actively associated with the Bhavan for fostering ethical and spiritual values in general and for fostering Sraddha (faith), Samyama (self-discipline) and Samarpana (dedication) in particular; for it must not be forgotten that the only justification for human existence is the realization and the effort to transform human nature into the Divine.

August 9, 1970.

K. M. Munshi

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AMRITA MANTHAN

WITH this Annual Number, we are blessed to enter our seventeenth year.

Today is the twenty-eighth anniversary of the historic "Quit India" struggle, which accelerated the advent of our freedom.

In less than a week from today, the nation will enter the twenty-third year of its Independence.

The present state of the nation is anything but healthy. Instability of administration and insecurity to person and property are on the ascent. The demoniac forces are on the prowl with impunity.

"When the Ganga is in flood, the water is turbid. The filth comes to the surface. When the flood subsides, you see the cool, clear, pure, blue water of the Ganga which soothes the eye," said Gandhiji years ago.

With the martyrdom of Mahatma Gandhi in 1948, and with the demise of Sardar Patel two years later, there has been a flood in the affairs of India. And, when, in 1964, Pandit Jawaharlal Nehru passed away, there descended a veritable deluge.

Gloomy as the present state of the Republic undoubtedly is, we should not feel downcast and despondent.

A peep into the long and chequered history of India testifies to the fact that each major forward-thrust in our national progress and religious, ethical and moral efflorescence took place during the periods of severe stress and strain.

To give but three significant examples from our history, it was—

(a) at a time when our religion was on the verge of extinction that the great protagonist of the Vedic faith, Sri Kumarila Bhatta, the immortal Adi Sankaracharya, Saint Jnanasambandar and others came on the scene, rescued it and gave it fresh vigour and strength;

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(b) during the several centuries of Muslim hegemony, the life-sustaining *bhakti* movement gushed forth from all parts of the country, restoring the self-confidence of our crushed and terrorised people;

(c) during the two centuries of British rule, when India was in bondage, impoverished and forlorn, the unprecedented, all-round, triumphant modern Indian Renaissance surged forward culminating in the establishment of our Sovereign Democratic Republic.

What India is passing through at present is yet another Great Churning—*Amrita Manthan.*

This is the first phase of the fierce contest between the forces pledged to build up the nation step by step and ensure social, economic and political justice according to our national genius, and those who wish to do so at one stroke, not realising that short-cuts are invariably slippery and disastrous.

After the first phase will commence the crucial and decisive encounter for supremacy between those—the large majority of our people—who have faith in God, and stand for truth, religion and culture, democracy and freedom, and a militant group who deny God, who ridicule ethical and spiritual values, and who stand for coterie rule, dictatorship and totalitarianism.

True, the present Churning has so far brought forth only poison. And alas! there is no Mahadev in the shape of a Mahatma Gandhi to contain this poison in his throat!

Yet, as has been the case all through our history, the nectar—*amrit*—will soon issue forth.

Rejuvenated by such nectar, all the patriotic and democratic forces will rise to the top of their consciousness; and saturated by selflessness, they will assign supremacy to national interest, above party and self-interests.

This will be a harbinger of harmony among themselves. And then all the creative and constructive forces—mental and moral, religious and cultural, social and economic, literary and educational, scientific and technological—will come together and embark upon and successfully implement a massive cooperative programme of national reconstruction and bring about the longoverdue amelioration of our teeming, down-trodden millions, with malice to none and goodwill towards all.

Thus alone can be held at bay the enemies of democracy and freedom, the forces of exploitation and disruption.

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India has a genius for synthesis and harmony and a peculiar capacity to evolve unique solutions to baffling problems. This is the key-note of our culture and the lesson which history teaches us.

The vicissitudes and trials of fifty centuries of our history bear witness that we have taken the challenges of Time on the stride as the tests of our Truth of Vision.

It is a common experience that after thunder and lightning come the fertilising showers. However oppressive, dark and frightening the clouds on the horizon, they are really precursors of the refreshing rains.

The hour before dawn is the darkest. The whirligig of Time has come full circle. A new and glorious dawn is round the corner.

India's Vision is sempiternal. It is rooted in her soul.

India of the Ages is not dead. She has still a destiny and mission to fulfil. She has yet something more to do for herself and the human race.

Soon will emerge an India, strong, united, democratic and truly secular, anchored to ethical and spiritual values.

Its vital manifestations are already evident at various levels in all segments of national life.

As Veda Vyasa, our Eternal Master, proclaimed centuries ago, *Yatho dharmasthatho jayah*: *dharma*—Truth and Righteousness will ultimately triumph.

Editor.

BHAVAN'S SAMSKRITIK VIKAS YATRA No. XV

HOLY PILGRIMAGE TO
BADRINATH & KEDARNATH

Date of Commencement from Bombay:	Date of Return to Bombay:
14th September, 1970.	9th October, 1970.

IMPORTANT PLACES OF VISIT

ALLAHABAD BANARAS GAYA HARDWAR
RISHIKESH KEDARNATH BADRINATH DELHI

The yatra will be conducted by THIRD CLASS and the fare inclusive of food, sight-seeing expenses, etc., will be Rs. 850/- per person.

For further particulars, please contact:

BHARATIYA VIDYA BHAVAN,
SAMSKRITIK VIKAS YATRA VIBHAG,
Chowpatty Road, Bombay-7.
(Telephone: 351461).

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These stotras in praise of the Navagrahas (nine planets) were composed by Bhagavan Veda Vyasa. The recitation of this stotra, with devotion and faith will secure freedom from the evil influences of the planets, remove all obstacles and bestow energy, health and invincible prowess.

Navagraha Stotras

ब्रह्मा मुरारिस्त्रिपुरान्तकारी
भानुः शशी भूमिसुतो बुधश्च
गुरुश्च शुक्रः शनिराहुकेतवः
कुर्वन्तु सर्वे मम सुप्रभातम् ॥

May Brahma, Murari (Vishnu), Tripurari (Shiva), Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu make a blissful morning for me.

जपाकुसुमसंकाशं काश्यपेयं महाद्युतिम् ॥
तमोरिं सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥१॥

I bow to Sun, the son of Kashyapa, who is resplendent like the *japa* flower and extremely brilliant, who is the destroyer of darkness (ignorance) and who is the destroyer of all sins.

* * *

दधिशंखतुषाराभं क्षीरोदार्णवसंभवम् ॥
नमामि शशिनं सोमं शंभोर्मुकुटभूषणम् ॥ २

I bow down to Moon, who is shining white like the curds, the conch and the snow, who is born from the milky ocean and who adorns the crest of Shiva.

* *

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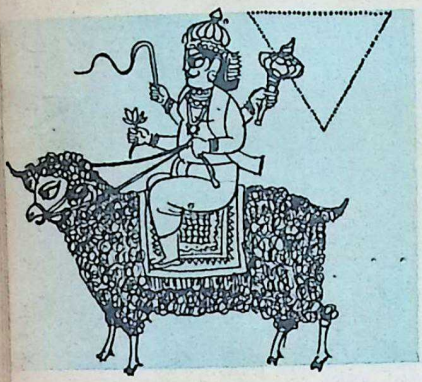
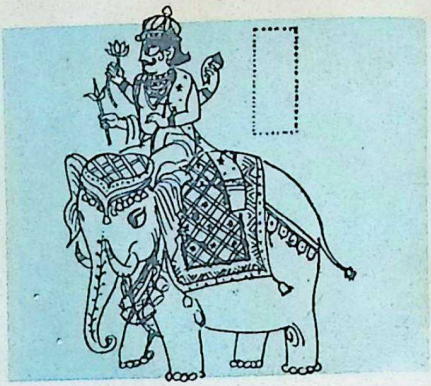


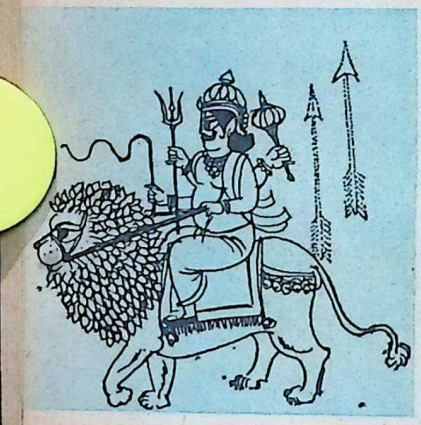
रणीगर्भसंभूतं विद्युत्कांतिसमप्रभम् ।।
ुमारं शक्तिहस्तं च मङ्गलं प्रणमाम्यहम्।।३।।

I bow down to Mars, (Mangala) who s born from the Earth, who is resplendent like a lightning and who wields the hakti in his hand.



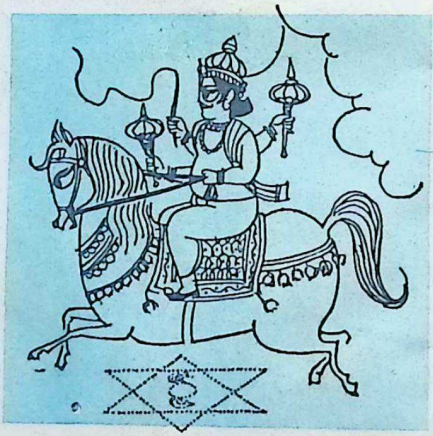
देवानां च ऋषीणां च गुरुं कांचनसन्निभम् ।
बुद्धिभूतं त्रिलोकेशं तं नमामि बृहस्पतिम् ।।५।।

I bow down to Brihaspati (Guru), who is the teacher (Guru) of gods and sages, who is lustrous like gold, who is the cause of intelligence and who is the lord of the three worlds.



यंगुकलिकाश्यामं रूपेणाप्रतिमं बुधम् ।
ौम्यं सौम्यगुणोपेतं तं बुधं प्रणमाम्यहम् ।।४।।

I bow down to Mercury (Budha), who dark like the Priyangu creeper, who exceedingly handsome, who is endowed with knowledge, and who is the on of the Moon.



हिमकुन्दमृणालाभं दैत्यानां परमं गुरुम् ।।
सर्वशास्त्रप्रवक्तारं भार्गवं प्रणमाम्यहम् ।। ६ ।।

I bow down to Venus (Shukra), who is white like the snow, the Kunda flower and a lotus-stalk, who is the great teacher (Guru) of the demons and who is the expounder of all Shastras.

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नीलांजनसमाभासं रविपुत्रं यमाग्रजम् ॥
छायामार्तण्डसम्भूतं तं नमामि शनैश्चरम् ॥७॥

I bow down to Saturn (Shani), who is like the collyrium, who is born of Sun and the elder brother of Yama, who is born of the Sun and Chhaya and who is of slow gait.

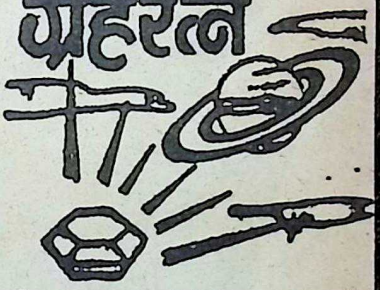
पलाशपुष्पसंकाशं तारकाग्रहमस्तकम् ॥
रौद्रं रौद्रात्मकं घोरं तं केतुं प्रणमाम्यहम् ॥९

I bow down to Ketu who shines l
the *palasha* flower, who is the head
stars and planets, who is fierce and t
rible and who is of the nature of Rudr

अर्धकायं महावीर्यं चंद्रादित्यविमर्दनम् ॥
सिंहिकागर्भसंभूतं तं राहुं प्रणमाम्यहम् ॥८॥

I bow down to Rahu, who has only half the body (i.e. head only), who is of great heroic deeds, who inflicts pain on the Sun and the Moon and who is born from a lioness.

ASTRAL GEMSTONE
ग्रहरत्न



Gemstones for Astrological use are to be select
from the available gemstones, as all of them hard
bear the necessary requirements. Similarly t
determining of the correct Astral Gemstone in re
tion with the individual birth chart is important.
Send for prescription—date time, place of bi
and birth chart with name (sex) in full with addre
KALEY-&-SONS
DEPARTMENT OF ASTRAL GEMSTONE
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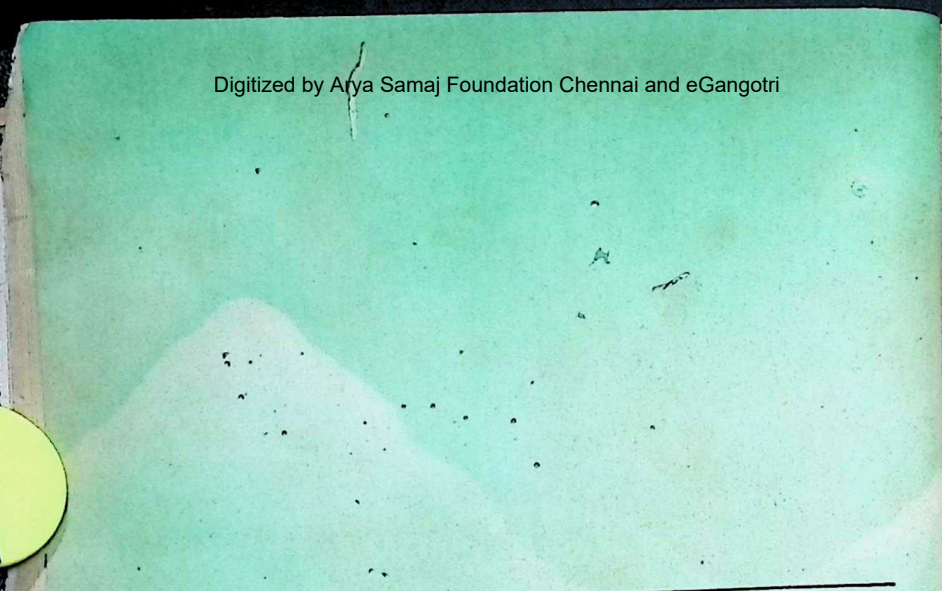

The towering Himalayas, snow-clad and hence pristinely pure; the mountain ranges and passes, the lovely valleys; the mighty rivers swirling with their unending waters; the fertile fields that reach upto the horizon, the sweltering heat of the sun, the huge cloud-like dust that the wind in its might throws up, the benign calm of the mountain resorts—all these conspired to imprint on the human mind in India at once his littleness and his greatness, his impotence and his omnipotence.

When one of these attitudes prevailed, he sang mighty hymns and praises to these manifestations of the Divine; when the other rose up to his conscious surface, he recognised the immanent Lord in him and equated himself with the Divine. In either attitude, he succeeded in annihilating his littleness and affirming the greatness of the Divine. These two attitudes of *Bhakti* and *Jnana* formed the *Taranga* and the *Samudra*, obverse and reverse, of the one coin—the Lord.

Since he had to make a short sojourn here in the world, he let these two attitudes find their fulfilment in *Karma*. Thus came into being the Gospel of Blessedness, woven of three strands, *Jnana, Bhakti* and *Karma*.

What the Vedic Rishis realised, the Upanishadic experimenters in the realm of the spirit reaffirmed and the *Gita* built it into the web of life. When a shortness of sight and the loss of genuine outlook tended towards a split, Jnanadeva re-wove the threads and established in his Mystical Gospel enshrined in the *Jnaneswari* and the *Amritanubhava* the oneness of *Jnana* and *Bhakti* so that the *Kaarmis* might once again tread the paths that led to Divinity.

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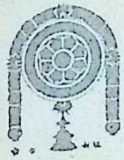

Gospel of Blessedness

When the baffling dualities of the universe clouded man's vision, Rabindranath Tagore, the Kavi, the Poet-Seer, sang again the hymn of the *Heaven of Freedom*. To the doubting mind of the scientific age, Sri Ramakrishna gave convincing proof of oneness by gathering up the threads and living each life to prove its sanity and worth. Mahatma Gandhi demonstrated that the Gospel of Blessedness is for us Here and Now and every act of life can be made instinct with this provided we regard life as an *Experiment with Truth*. Finally, Sri Aurobindo saw the fulfilment of man's quest in an individual elevation and a social regeneration. An individual that had risen to the demands of a new Spiritual society would alone reclaim the Realm of Blessedness.

It was not only in India that such a flowering was taking place; elsewhere, in Persia, in Ancient China and in Jerusalem too rose mighty God-men who broadcast the same message of the Greatness of God, his Love and Compassion, man's first concern being the recovery of this lost glory of innocence, the need for a life of brotherhood and services to mankind. These reassuring voices have put heart into the doubting generation and they have been reclaimed to the Right path.

In a world, where Evil is parading itself under the name of wholesome knowledge and using all the weapons of logic and psychology to convince men of its rightness, the only hope lies in a Gospel of Blessedness whose lineaments have been and are still being worked out by the great spiritual reformers and saints.

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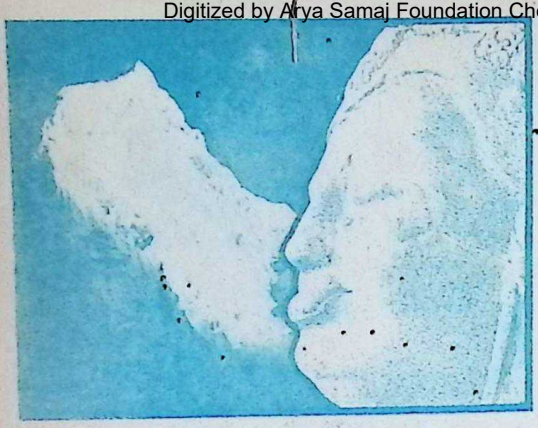

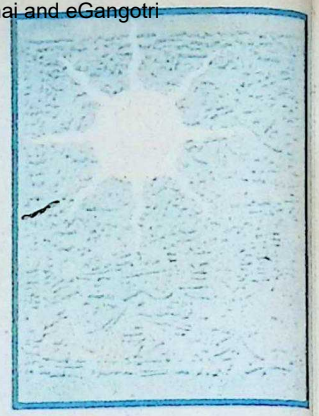

Vedic Foundations

The One Divine Existence

इन्द्रं मित्रं वरुणमग्निमाहु
रथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वद-
न्त्यग्निं यमं मातरिश्वानमाहुः ।। ऋग्वेद १–१६४–४६।।

They speak of Indra, Mitra, Varuna, Agni; and there is the Divine the five-winged Garutman. The One Existence the wise call by many names as Agni, Yama, Matariswan.

The one with many names

यो नः पिता जनिता यो विधाता
धामानि वेद भुवनानि विश्वा ।।
यो देवानां नामधा एक एव
तं संप्रश्नं यन्त्यन्या ।। ऋग्वेद १०–८२–३

Our Father, our Creator, our Disposer,
Who knows all positions, all things existing;
Who is the only One bearing names of different deities.

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Unity of the world in the Divine

वेनस् तत् पश्यन् निहितं गुहासद्
यत्र विश्वं भवत्येकनीडम् ।।
तस्मिन्निदं सं च विचैति सर्वं
स ओतः प्रोतश्च विभूः प्रजासु ।। यजुर्वेद ३२–९

The loving sage beholds that Mysterious Existence wherein the universe comes to have one home;
Therein unites and therefrom issues the whole:
The Lord is warp and woof in created things.

The Divine in Man

तस्माद् वै विद्वान्
पुरुषं इदं ब्रम्हेति मन्यते ।
सर्वा ह्यस्मिन् देवता
गावो गोष्ठ इवासते ।। अथर्ववेद ११–८–३२

Therefore one who knows man regards him as this Brahman,
Verily all Deities abide in him as cows in the pen.

Upanishadic Edifice

What the Vedic Rishis in their exalted moments of intuition saw and recorded had to be brought down to the aspiring soul who was not thus gifted. The *Upanishads*, which are at once the wisdom and the means to that wisdom, make this possible.

Upanishads built an enduring edifice wherein all the grand systems of philosophy and all the sadhanas could be housed. They contain the profoundest insights into non-sensuous reality.

Sacred as they are and full of significance, they have to be approached in the most disciplined manner and in the right spirit. It is then and only then they unlock the wisdom enshrined in them.

Every *Upanishad* has appended at the beginning and at the end *Shanti-mantras*. These are meant to generate the right sort of mental attitude conducive to the study of these texts. They are to be uttered with faith in the beginning and calmness and composure at the end.

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The *Shantimantras* given here not only conduce to such a state of mind but in themselves they contain the highest wisdom. They speak of attitudes that are wholesome. They desire that the educational experiment should be carried out in a cooperative endeavour and the teacher and the taught should be protected; that the presiding deities of the universe should bless us; that we should always make up our mind to see what is auspicious; that there should be a true coordination between speech and mind; these are attitudes which need cultivation.

It is needless to point out their relevance in an age when the world is making a religion of the hideous and the ugly and when every weapon of logic and psychology is being harnessed to reinforce such undesirable attitudes through indoctrination.

ओं सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ।।
ओऽम् शांतिः शांतिः शांतिः ।

1. May He protect us both. May He nourish us both. May we both work together with great energy. May our study be thorough and fruitful. May we never hate each other. Om! Peace, Peace, Peace.

हरिः ओऽम् ।। शं नो मित्रः शं वरुणः । शं नो भव-
त्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः ।।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं
वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् ।
अवतु वक्तारम् ।। ओऽम् शांतिः शांतिः शांतिः ।।

2. May Mitra, Varuna, Aryaman, Indra, Brihaspati, and all-pervading Vishnu be propitious to us and grant us welfare and bliss. I bow down to Brahman in loving reverence. O Vayu, I bow down to Thee in adoration. Thou verily art Brahman perceptible. I shall declare: Thou art the right; Thou art the true and the good. May that Universal Being entitled Vayu preserve me. May He preserve the teacher. Me, may Brahman protect; my teacher, may He protect. Om! Peace, Peace, Peace.

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ओऽम् वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठित-
माविरावीर्म एधि । वेदस्य म आणीस्थः श्रुतं मे मा प्रहा-
सीरनेनाधीतेनाहोरात्रान् सन्दधामि । ऋतं वदिष्यामि ।
सत्यं वदिष्यामि । तन्मामवतु तद्वक्तारमवतु ।
अवतु मामवतु वक्तारम् ।।
ओऽम् शान्तिः शान्तिः शान्तिः ।।

3. May my speech rest on mind; may my mind rest on speech. O self-manifest Brahman, be Thou revealed to me. Ye, mind and speech, enable me to grasp the truth that the Vedas teach. May not my Vedic lore forsake me. I shall think the truth. I shall speak the truth. By that learning I join day and night. May that protect me. May that protect the teacher. Protect me, Proect the teacher. Om! Peace, Peace, Peace.

ओऽम् भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरंगैस्तुष्टुवाँ सस्तनूभिर् व्यशेम देवहितं यदायुः ।।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर् दधातु
ओऽम् शान्तिः शान्तिः शान्तिः ।।

4. O worshipful Ones, may our ears hear what is auspicious. May we, efficient to worship, see with our eyes what is auspicious. May we, who sing your praise, live our allotted span of life in perfect health and strength. May Indra, the Lord who is extolled in the scriptures, Pusan, the all-knowing Tarkshya who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe us prosperity in our study of the scriptures and the practice of the truths contained therein. Om! Peace, Peace Peace.

ओऽम् आप्यायन्तु ममाँगानि वाक् प्राणश्चक्षुः
श्रोत्रमथोबलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौ-
पनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोद-
निराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।।
ओऽम् शान्तिः शान्तिः शान्तिः ।।

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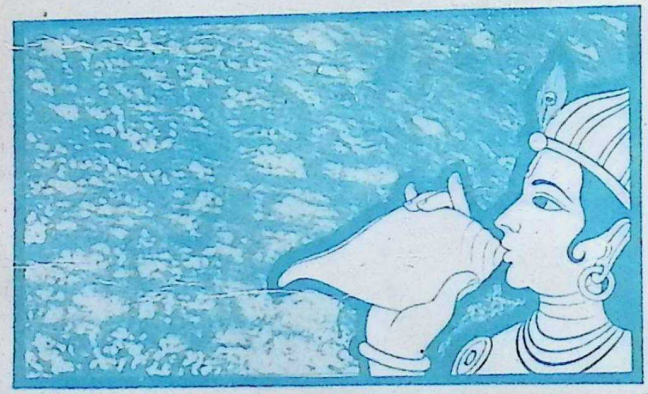
5. Let my limbs and speech, Prana, eyes, ears, vitality and all the senses grow in strength. All existence is the Brahman of the Upanishads. May I never deny Brahman, nor Brahman deny me. Let there be no denial at all; let there be no denial at least from me. May the virtues that are proclaimed in the Upanishads be in me, who am devoted to the Atman; may they reside in me. Om! Peace, Peace, Peace.

ओऽम् पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।
ओऽम् शान्तिः शान्तिः शान्तिः ।।

6. All those that are invisible are filled with Brahman. All those that are visible are also fully permeated by Brahman. The whole universe has come out of the whole Brahman. Brahman is still full, although the whole universe has come out of it.



Gita Synthesis:

The Yoga that sunders all mundane bonds.

The *Bhagavadgita* achieved a grand synthesis of the seemingly different though essentially converging paths towards Divinity and stressed the need for translation of principles into practice.

Sri Krishna affirms that it is the same Eternal Yoga, that which enables man to attain that severing from all misery and pain and achieve an abiding Bliss, which he has begun to enunciate to Arjuna.

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स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ गी ४–३

It is the self-same Yoga that I taught of yore that is being taught to you. For thou art my dear and loved disciple and so I am revealing this esoteric doctrine to you.

When Arjuna was baffled by the seemingly confusing accounts of different Yogas or paths to perfection, Sri Krishna affirms that it is the same goal that is reached by these different paths.

सांख्यं योगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितस्सम्यगुभयो विन्दते फलम् ॥ गी ५–४ ॥

It is the ignorant who speak of the Samkhya and the Yoga as different, not so those who have knowledge. He who is rightly established even in one wins to the fruit of both.

The *Gita* emphasises the inner content of everything and not the external forms. Two attitudes alone are possible, says Sri Krishna: the one, of those who are born to the Divine inheritance and the other of those that are demoniacal.

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ॥

There are two orders of created things in this world: the divine and devilish.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ॥

The divine heritage makes for Freedom, the devilish for bondage.

But such heritage is not the work of a short period; it is the result of a constant endeavour stretched over many births, perhaps. It is only at the end of such an arduous journey that the human being becomes capable of the realisation that Everything is Vasudeva or the Lord.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः ॥

At the end of many births the aspirant attains that knowledge which enables him to understand that everything is *Vasudeva* and such a realised soul is a great one indeed and rare to find.

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It is through constant practice and effort that man ultimately becomes qualified for the final attainment. Nothing done by him towards such an end is lost. Finally, in one great act of total surrender, man becomes merged in the Divine. The Lord tells him in a final verse of the *Gita* that he should surrender everything else and come to him. Such total surrender will absolve man of all sins and he need feel no remorse for what has happened.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Abandon all duties and come to Me, the only refuge. I will release thee from all sins; grieve not.

With that, man's quest finds its fulfilment and he has nothing to grieve.

Reassuring Voice of Zarathushtra:

The ancient Iranians, another branch of the same family that settled down in India, spoke also the same tongue in respect of the Gospel of Blessedness. Their language, Avesta, has the greatest affinity and is perhaps closest to ancient Sanskrit. Though the Avestan works possess their own distinctive individuality, in matters of highest wisdom they echo the same eternal voice of God. The selection here significantly reminds us of the preceding Gita classification of the human being into two classes.

Three Prayers

Yatha Ahu Vairyo

The will of the Lord is the law of holiness.
The treasures of wisdom are for him who works for the Lord.

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The power of the Lord, of Ahura, is given unto him who helps the poor.

Ashem Vohu

Holiness is the greatest good: it is eternal joy.
He who seeks holiness finds joy.

Yemhe Hatam

Reverence to all holy men!
Reverence to all holy women!

The two Spirits

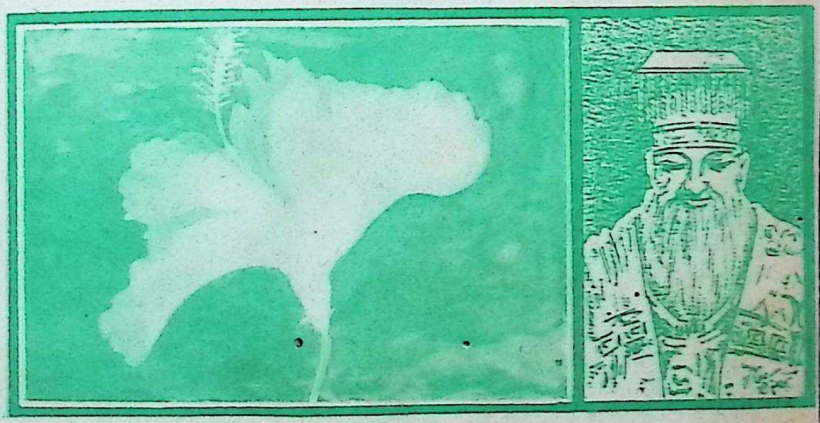
Unto those who draw near and seek for instruction, I will declare things known by the wise: songs to Ahura, to God; prayers that come from good thoughts; visions inspired by holiness.

Hear well with your ears. See the light with a pure mind.

You have to decide between two religions: each man must decide for himself. Awake before the Great Consummation.

There are two spirits in the universe: the Spirit of Good and the Spirit of Evil. Both work in our thoughts and words and deeds. Between these two you have to choose.

The Zend Avesta Ys-30



The Wisdom of Tao & Confucius:

Confucius was influenced by Tao and together the two have been responsible for the centuries of disciplined conduct in China until recent times. The two selections given below give us a glimpse of the great wisdom of great people of the East.

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Tao and its Three Virtues

People think that Tao is foolishness because it lacks definition;
But Tao lacks definition because it is infinite.
If Tao could be defined, it would be small and not great.

There are three treasures which I prize above all things.
The first is love,
The second is moderation,
The third is humility.

He who has love can truly be brave;
He who has moderation can have in abundance;
He who has humility can truly have power.

But now men want bravery, and not love;
They want abundance, and not moderation;
They want power, and not humility.
This is death.
For he who fights with love will win the battle.

The Tao Te Chind LXVII

Loving gentleness overcomes all hardness:
Gentle water overcomes the hard rock.
Its subtle elements go through the most subtle crevices.

I learn hereby of a work that is invisible and seems like rest.

How few know of a teaching that is silence; of a work that is not work, and is peace!

The Tao Te Chind XLIII

Sayings of Confucius

Tzu-Kung asked: What is a gentleman?

The Master said: He puts words into deeds first, and follows these up with words.

Learning without thought is naught; thought without learning is dangerous.

Shall I teach thee what is wisdom? To know what we know, and know what we do not know.

A gentleman never strives with others. If he does, his strife is that of a gentleman.

He worshipped as if those whom he worshipped were before him.

A will set on love is free from evil.

To learn the Way at day break and die at eve were enough.

Care not for want of place; care to be worthy to fill one. Care not for being unknown: care to be worthy to be known.

Until Tzu-Lu could do what he had heard, his only fear was to hear more.

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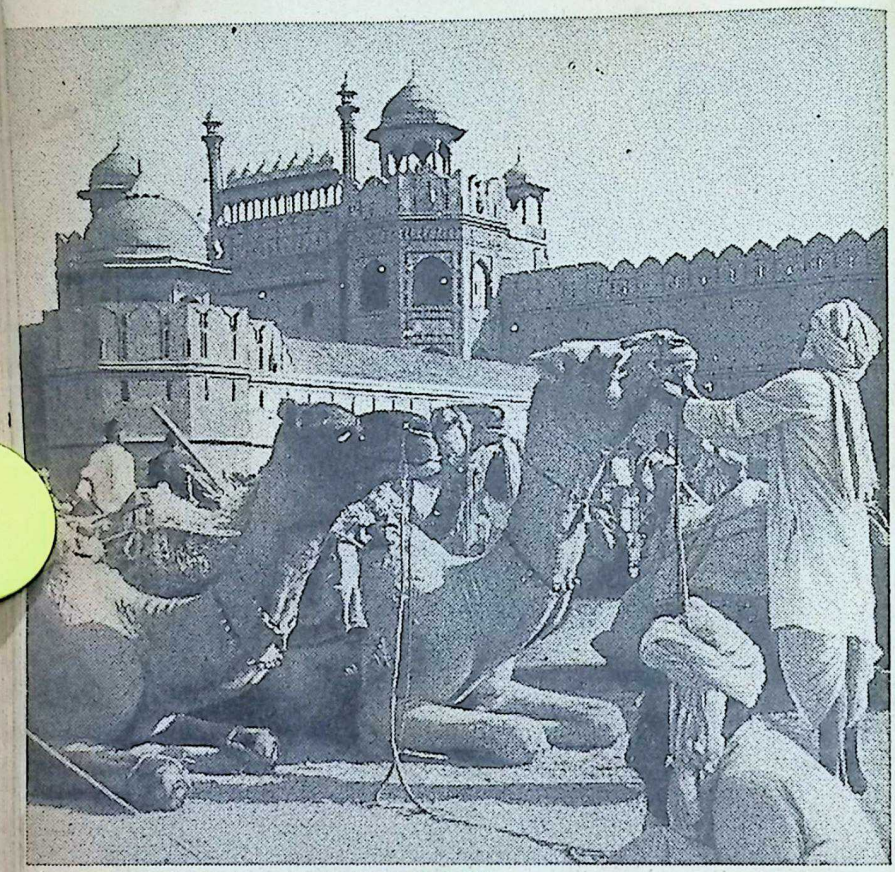

NEAR THE RED FORT IN DELHI...

...the camels resting before their next trip across the sandy tracts of Rajasthan, carrying goods both ways.

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BANK OF INDIA offers such facilities and guidance, particularly to the SMALL TRADERS, and invites them to call at the nearest branch.

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He who knows, is below him who loves. He who loves, is below him who finds joy in love.

What is love?—To rank the effort above the prize may be called love.

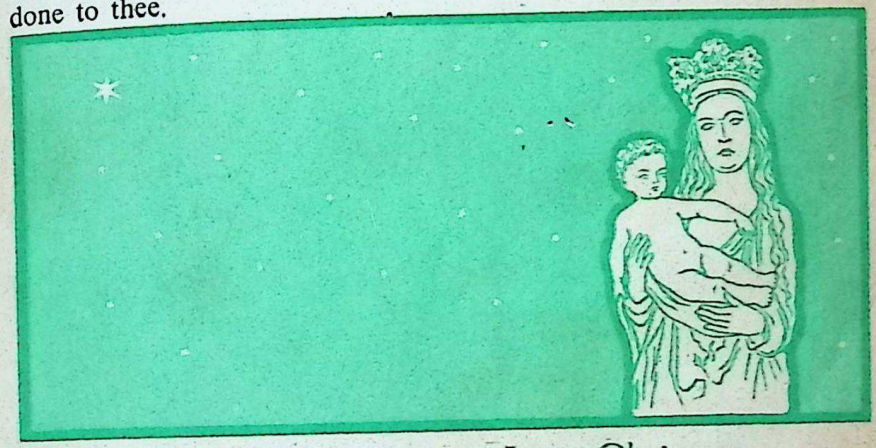
Learn as though the time were short, like as one that fears to lose.

What is love? To love men. What is wisdom? To know men.

If a man cannot rule himself, how shall he rule others?

Nothing done in haste is thorough, and looking for small gains big things are left undone.

Is there one word by which we may walk till life ends? Fellow-feeling, perhaps. Do not unto others what thou wouldst not have done to thee.



The Recovery of Innocence: Jesus Christ

Jesus Christ, an embodiment of love and compassion for suffering humanity, attempted the Recovery of Innocence in a world that had been going down the path of wickedness and sin. It is only when man can get back that original state of innocence that he will inherit the kingdom of God.

A Child

At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

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Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Purity

Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Non-Resistance

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

Love

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Pure Love

Listen, my Brethren, to the message which the Most High sends you from heaven, by means of the least of His servants. Love all, both your neighbours and those from whom you suffer anything. The former are manifestly your friends, the latter are by no means your enemies. Those who love you, who serve you, who give you food and clothing, do good indeed to your bodies; but those who persecute you, who are angry with you, who injure you, do much more good to your souls. All men are therefore your friends, and no one is to be called an enemy; all are your benefactors, and no one does you harm. You have no enemy except yourselves.

St. Francis of Assissi.

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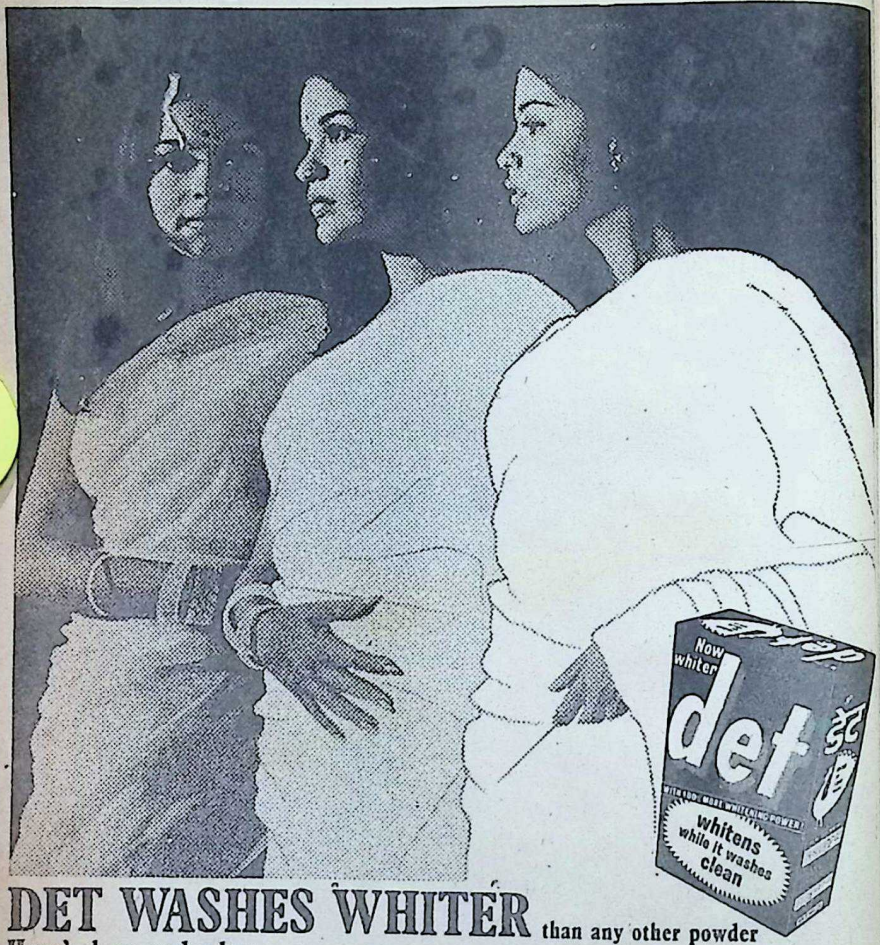

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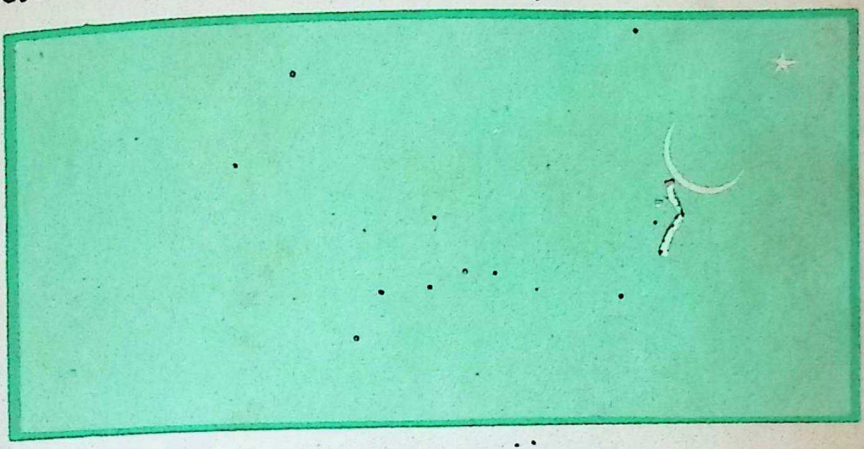

Sufi's Ascent to Divinity & Descent for Service to Humanity

In whatever form the various religions of the world have placed their great ideals and ways of life, one thing runs through them—the greatness of God and the unity of all created things in that they have their place in the Lord. Islam propagated the ideals of Universal Brotherhood and the Sufi Mystics particularly developed a thorough-going and scientific system in which various stages of spiritual life have been analysed. Sufism at once is a blend of ethics, metaphysics, psychology, and spiritualism.

The Sufi who sets out to seek God is called a *salik* (traveller). He advances by slow stages (*maqamat*) along a path (*tariqat*) to the goal of union with Reality (*fama fil haqiqat*).

Seven stages are mentioned: (1) Repentance (2) Abstinence (3) Renunciation (4) Poverty (5) Patience (6) Trust in God and (7) Satisfaction.

After these seven stages, the Sufis speak of three more advanced ones: *Fana, Liqa and Baqa*. *Fana* is that stage in which there is total effacement of one's self which becomes merged in Divine presence. *Liqa* is instinctive desire for unification; and *Baqa* is continuance of real existence which results when the Sufi is dead to self but lives in and with God. In spite of this, the elder Sufis never lost sight of the fact that they were human and they lived the life of Law.

The highest stages are the *Lahut* and *Nasut*. In the stage designated *Lahut*, the Sufi remembers nothing but God and in the highest stage of *Nasut*, he is a Prophet and becomes the instrument of God.

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It is only after this ascent or *Mi'raj* that the Sufi's descent begins. The following extract tells us that this descent is no fall but a true fulfilment:

It happens in this wise: Divine Love is the source of all creation, and Divine Love is the supporter and maintainer of it. It is the Divine Love that first inspires the Sufi to seek union; and, now that the consummation has arrived, he is not his own previous self, but Love himself, and now he desires to manifest himself.

Hence, after this ascent, when the Sufi becomes united with God, Divine attributes begin to manifest themselves through him. As Divine Love is always flowing out to meet the needs of humanity, so the Sufi—the highest embodiment of Divine Love—begins to evince and ultimately manifest his love for humanity, which is termed service, and this is called the stage of *Muhammad Rasul Allah*—that is, the Sufi has now become a reflection of Muhammad, the Messenger of God. That is the stage of a *Mujaddid,* and a *Nabi,* each of these having their own stages, degrees and qualities, the highest being the stage of *Muhammad,* which the Sufis call the *Light of Muhammad.* The Sufis here draw a very fine distinction. Love of God with them is the first and original inspirer, but progress depends upon the human soul, for which effort is necessary. This self-effort, which is a reaction of the human soul to the Divine stimulus, then leads him on to the stage of Submission, total and entire, where all his movements become Divine. Here the Sufi's actions become God's action. The highest stage is that of the Prophet, where the Prophet is only the instrument and God works through him. All this is included in the stage of *Nasut.*

The Mystic Unity that dispels all doubts-Jnanadeva

The mind that is limited in its vision fails to grasp the grand synthesis of a Divine Song and in its limitedness begins to impose on the words of the Divine a meaning that suits its own littleness. Such a trend severed the well-knit strands of *Jnana, Bhakti* and *Karma* and divergent views began to trouble the minds of people again. Jnanadeva had to re-emphasise their essential unity and resolve the seeming conflict of the Jnani's standpoint with that of the Bhakta in a far-reaching Mystic experience.

The Four Avenues to the Pathway: Jnanesvara, following the *Bhagavadgita,* tells us that there are four avenues to this great pathway. Some people go by the path of knowledge under the influence of the Samkhya Philosophy. In the fire of thought they meditate on

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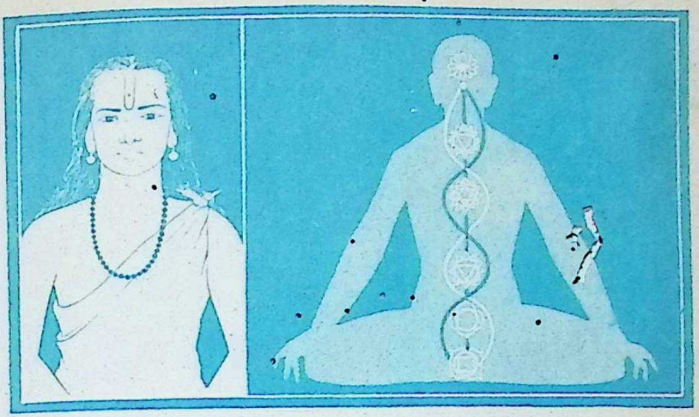

the problem of the Self and the not-Self, and separating the thirty-six elements, they ultimately fall upon the pure Self. Others there are who by the process of contemplation obtain the vision of the Self within themselves ... Others there are, who, following the path of Karman, try to reach the Godhead. And yet, finally, there are those who are able to dismiss the darkness of this worldly existence by simply putting their faith in another. They throw away their arrogance, and pin their faith to the words of others, who are able to distinguish the good from the bad, who are filled with pity for their misery, who take away their sorrow, and give happiness instead. What falls from the lips of such people, they listen to with great respect, and try to realize it in their bodily and mental acts.... What words come from them, they throw themselves entirely upon. Even these people, O Arjuna, are able to cross the stream of worldly existence.

So we see that Bhakti Yoga is here placed absolutely on a par with Samkhya Yoga, Dhyana Yoga, or Karma Yoga, and that a man who follows the advice of the worthy Guru, is able to reach the Atman without undergoing the travail of walking on the other avenues.

Gathering up the Threads:

Impact of Islam on India and the later contact with the British and hence of Christianity in a greater measure introduced new elements into the religious thinking of India.

Paramahamsa Sri Ramakrishna, who came on the spiritual scene of the world at a time when Science had thrown doubts over the existen

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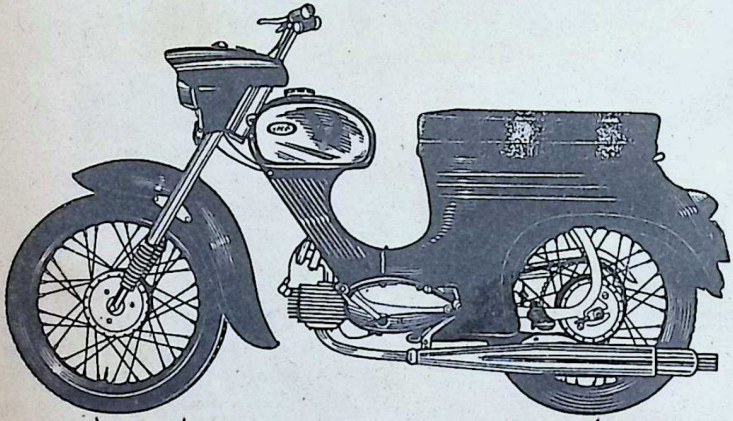

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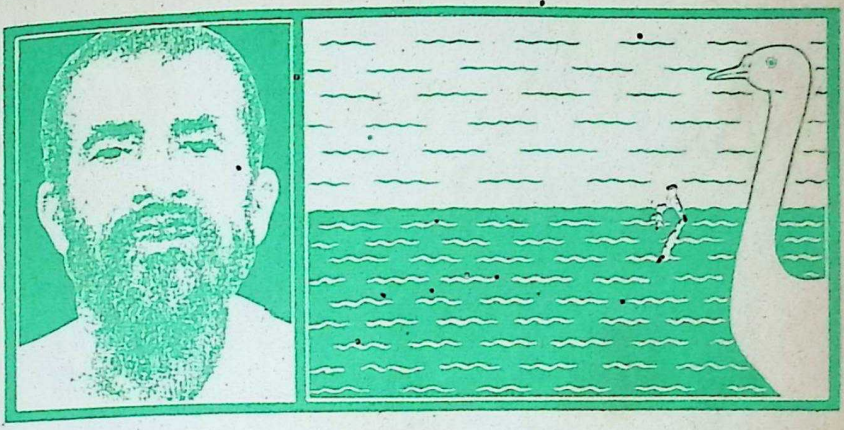

of Godhead and begun to scoff at the endeavours of religious men as outcomes of a diseased mind, reaffirmed the validity of religious experience by a personal life. He alternately followed the disciplines of each religion to arrive, in the manner of a scientist, at the truth of the Equality of All Religions. His simple, straightforward parables re-inforced these great truths of the Vedic religion. Speaking of the different paths he says:

Let a man be a Christian in the matter of mercy, a Moslem in the matter of strict observance of external forms, and a Hindu in the matter of universal charity towards all living creatures.

When you go out and mix with people, you should have love for them all; mix with them freely and become one with them. You should not shrug your shoulders and hate them, saying, 'They believe in a Personal God, and not in the Impersonal,' or 'They believe in the Impersonal, and not in the Personal,' or 'He is a Christian,' or a Hindu, or a Musslaman, as the case may be. Man understands about Him only so much as He makes him understand.

Moreover, knowing that men are of different tendencies, you should mix with them as much as you can; and you should love all. Then returning to your own 'home' (heart) you will enjoy bliss and peace. There you will meet your own real self.

A truly religious man should think that other religions are also so many paths leading to the Truth. We should always maintain an attitude of respect towards other religions.

The Heaven of Freedom:

Rabindranath Tagore was full of the wisdom of the sages. His gifted poetry is rich with this wisdom and he has distilled the essence of th

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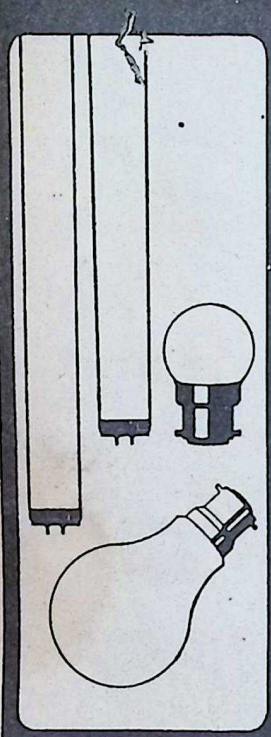

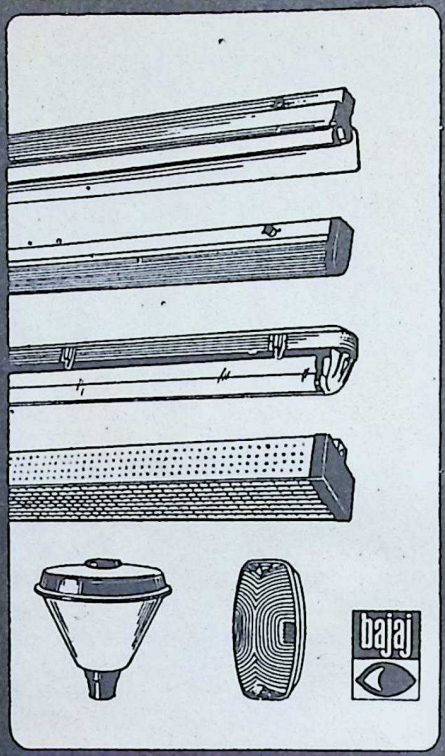

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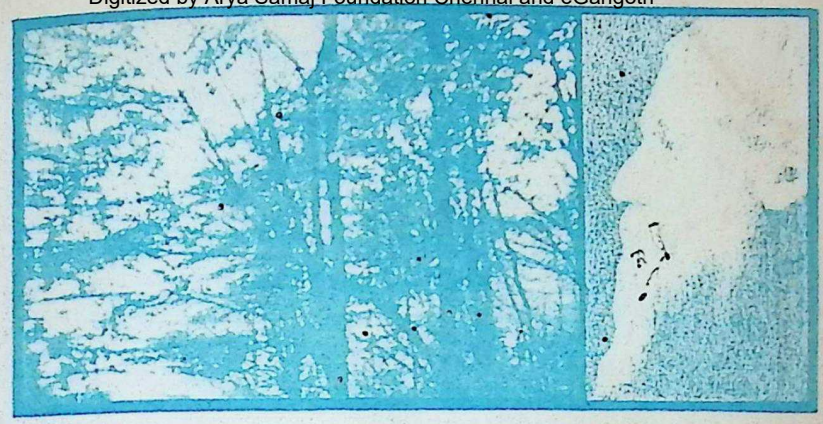

Upanishads and the Vedic lore in his great poem *The Heaven of Freedom*. In a world that was being torn to shreds and bits by all kinds of domestic walls, his voice reaffirmed the principle of the *eka nidam* of the Vedas. He endeavoured to unite the East and West.

WHERE the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action....
Into that heaven of freedom, my Father, let my country awake..

The Conquest's here & now

Mahatma Gandhi was no less the heir to all the wisdom of the We as he was to the East. He saw violence rearing its ugly head everywhe and threatening to put an end to the human experiment on earth. Th machine-age had begun to belittle the dignity of man and was renderi him a plaything not only of the machine but also of the passions th the machine generated in his heart. He saw that the only solution lay

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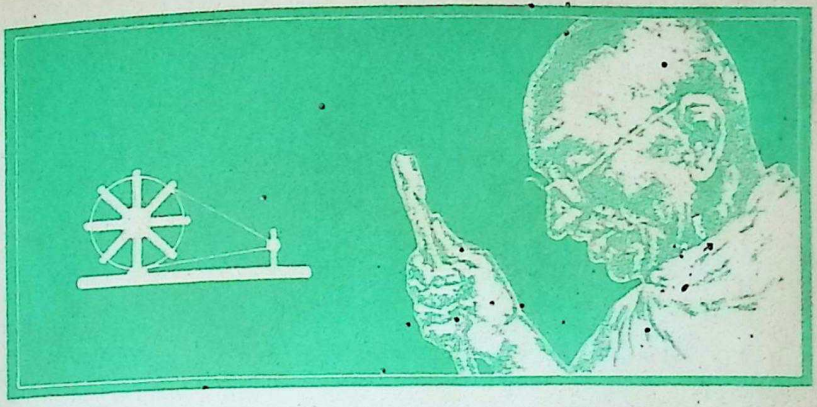

a reconstruction of human society on the basis of Truth and Ahimsa and brought these principles to every walk of life and showed that life rises to heights of perfection when based on these principles. He said:

"That has been my fundamental position for years. Underlying it is the idea that you don't become judges of the world. Differences in the world there have been, and will be. God is all-powerful. He appears with many shapes and faces. If we search, we may find as many religions as there are men. Hundreds of men are merely striving to know the Truth. They will put the Truth in their own way. No two men will put it in identical terms. Men would not put the Truth in identical terms with me. Though I know that God, the All-powerful, resides in every one of us, we are imperfect media. We are all different. No two bodies are identically the same. No two leaves of a tree are identically the same; there is bound to be some difference. Each one prays to God according to his own light. Who am I to judge and say that I pray better than you do? I don't judge the Muslims, Parsis, Christians and Jews. If I am a seeker of truth, it is quite sufficient for me. I cannot say that, because I have seen God in this way, the whole world must see Him in that way. All religions are true and equal. That, however, is not to say that they are equally true in religious terms or are absolutely true. Another man's religion is true for him as mine is for me. I can't be a judge of his religion. That is my fundamental position."

"I believe Hinduism to be a religion of truth. But Islam and Christianity also are religions of truth. From your standpoint Christianity is true; Hinduism from my standpoint."

"I believe in the fundamental truth of all great religions of the world. I believe that they are all God-given, and I believe that they

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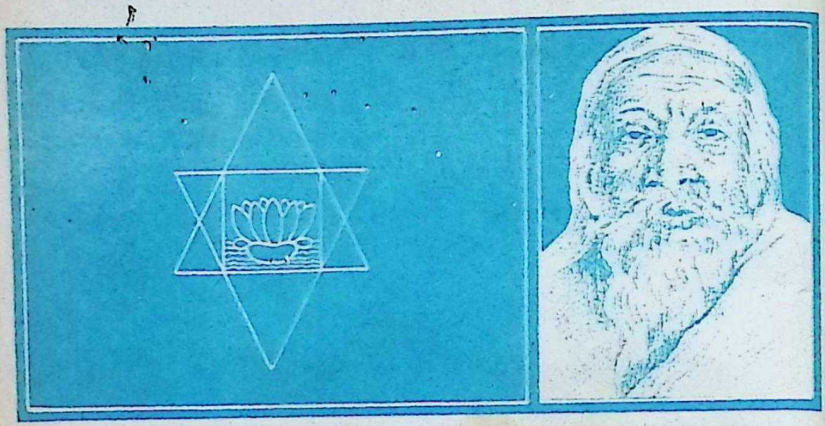
were necessary for the people to whom these religions were revealed. And I believe that, if only we could all of us read the scriptures of the different faiths from the standpoint of the followers of those faiths, we should find that they were at bottom all one and were all helpful to the others."

"There is no religion that is absolutely perfect. All are equally imperfect or more or less perfect."



Towards a Spiritual Society

Sri Aurobindo had the true intellectual stature and the Yogic potential necessary for the working out of the blue prints for a truly Spiritual society. He restated the essential wisdom in an idiom all his own. The Religion of Humanity he speaks of is indispensable for the unification of mankind and this will be held secure by the essential need of our perfected and developed human nature. He said:

That enemy, the enemy of all real religion, is human egoism of the individual, the egoism of class and nation.

These it could for a time often, modify, force to curb their more arrogant, open and brutal expressions, oblige to adopt better institutions, but not to give place to the love of mankind, not to recognise a real unity between man and man.

For that essentially must be the aim of the religion of humanity, as it must be the earthly aim of all human religion, love, mutual recognition of human brotherhood, a living sense of human oneness and practice of human oneness in thought, feeling and life, the ideal which was expressed first some thousands of years ago in the ancient Vedic

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hymn and must always remain the highest injunction of the Spirit within us to human life upon earth.

Till that is brought about, the religion of humanity remains unaccomplished.

With that done, the one necessary psychological change will have been effected without which no formal and mechanical; no political and administrative unity can be real and secure.

If it is done, that outward unification may not even be indispensable or, if indispensable it will come about naturally, not as now it seems likely to be, by catastrophic means, but by the demand of the human mind, and will be held secure by an essential need of our perfected and developed human nature. □ □ □

Nationalism is not a mere political programme; nationalism is a religion that has come from God; Nationalism is a creed which you shall have to live. If you are going to be nationalist, if you are going to assent to this religion of nationalism, you must do it in the religious spirit. You must remember that you are the instruments of God.

—Sri Aurobindo

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Some Thoughts on Bhakti

H.H. Sri Sankaracharya of Sringeri

IVANANDALAHARI is a treatise on bhakti. It describes the different stages of bhakti, and how to ain the mind so that it may be steadst in bhakti. Here is a verse from e stotra.

ः पद्मवनं समिच्छति यथा नीलाम्बुदं चातकः
ाकः कोकनदप्रियं प्रतिदिनं चन्द्रं चकोरस्तथा।
तोवाञ्छति मामकं पशुपते चिन्मार्गमृग्यं विभो
रीनाथ भवत्पदाब्जयुगलं कैवल्यसौख्यप्रदम्॥

"The *hamsa* bird longs for the cluster of lotus blooms; the *chataka* bird r the dark rain-bearing clouds; the *akravaka* for the sun and the *akora* for the moon. So does my ind long for your lotus Feet."

Here the stress is on the longing of e birds and a sense of dependence manifest. The longing of the rds is intense and so should it be ith the mind to attain the Lord's eet. The birds will have no sustenance unless they get the objects of eir desire, and so will the mind lose main sustenance unless it clings to e Lord's Feet. Birds soar high and must the mind soar higher towards spiritual goal.

The mind must soar towards Mahadeva's lotus Feet. Who can doubt the capacity of the Lord to give the mind what it desires? He is All Mighty, All Puissant; there is nothing that He is not capable of giving. But will He give? He is the Lord of Gauri. This is a conventional way of saying the truth. Half His body is Gauri's. He is not separate from Gauri. (शिवार्धभिन्न). Gauri is the embodiment of grace and compassion.

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Grace flows from Her even as streams flow from the mountain, Her father. Only where there are springs and where there are snowfields can water flow from the mountain. Not so with his Daughter. Her whole frame is drenched as it were with compassion (हिमगिरि तनयादयार्द्रा) as Appaya Dikshitendra says. In His grace the Lord will surely give. What will He give? The joy and happiness of Liberation. To approach Him, bhakti is the means, and bhakti leads to Supreme Knowledge (*chit*) which takes to the Feet of Siva (Liberation).

There is a suggestion in the verse, not expressed, but implied, which is what is known as *dhvani*. In all the comparisons, a bird is mentioned. This would suggest the comparison of the Jiva with a bird in the *Upanishad*. That bird is said to be enjoying the fruits of its Karma, both bitter and sweet. The birds mentioned in the verse wish for the objects of their desire; if they do not get them, they experience misery; and if they get them and lose them, it is also misery. Not so with this desire of the mind; the object that it wishes for—the Holy Feet, will give eternal happiness. The mere wishing for the Divine Feet is happiness in a way. The happiness which the Jiva bird enjoys is ephemeral, the fruit of *avidya*, but the happiness of the mind on realising the Holy Feet is illumination (*chit*) which once for all destroys all the darkness of *avidya*.

Bhakti must be sustained. One should pray to Iswara for it; without His grace, one can not cultivate bhakti. Our Adi Sankara says in another verse that bhakti is like a cow which has to be tethered to a post so that she might not trespass into another's ground and bring trouble on herself. Bhakti (desire for the Lord) must similarly be tethered tightly to the Feet of the Lord, so that it does not get loose and yearn for ephemeral pleasures and Iswara must be prayed to in order to protect this cow, namely bhakti. (मम परिपालय भक्तिधेनुमेकाम् ।)

Once under the protection of Sambhu, the beginningless *avidya* ceases to exist and the ever cherished Supreme Knowledge gets established by His grace. Sankara Bhagavatpada exhorts us ever to worship and meditate on the auspicious and blissful Feet of Chandramauli:

आद्या विद्या हृद्गमा निर्गतासी–
द्विद्या हृद्या हृद्गता त्वत्प्रसादात्
सेवे नित्यं श्रीकरं त्वत्पदाब्जं
भावे मुक्तेर्भाजनं राजमौले ।

May the blessings of Chandramauli be with this *Journal* and all its readers! □ □ □

Though the hand counts the beads of the rosary and the tongue rolls round in the mouth, yet the heart roams about. This is not the way of worship.

—Kabir.

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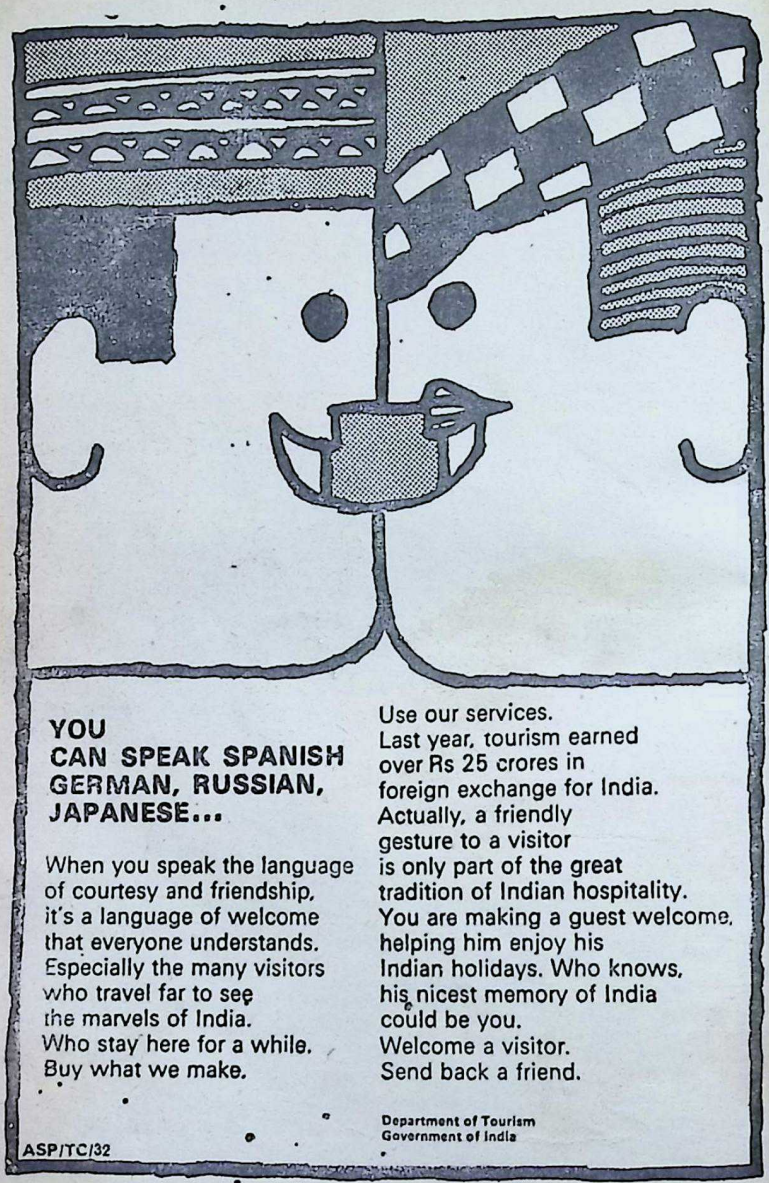

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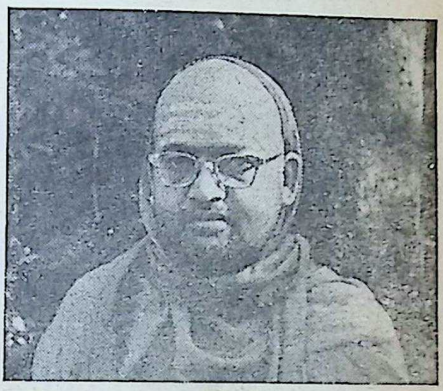
Hindu Dharma

H. H. Sri Sankaracharya of Dwarka.



Hinduism is a way of life. Those who profess the Hindu religion and seek to follow it, are guided by certain truths, handed down through the ages by our Sages and Seers and seekers after truth. A study of the Sastras and the Vedas will show that common virtues have to be observed by all those who profess to be followers of Hinduism. To a true Hindu, Dharma is the soul of life and without it, life is not worth the name.

Hindu Dharma is also called *Sanatana Dharma,* denoting that it is eternal and all-pervading. Hinduism has universal appeal. History has shown that throughout, in spite of difficulties and trials, Hindus have been following the ideals of Dharma. Dharma, in simple language, means code of conduct i.e. doing the right thing, in thought, word and deed, having always in mind that behind all our acts there is a Supreme Being. The Veda is the source of all Dharma—*Vedokhilo Dharma Moolam.*

Dharma is what the individual souls have to perform, and Adharma is what they have to avoid. To know what is Dharma and what is Adharma, we have to study the Vedas which clearly enunciate their nature. The great Sri Adi Sankara has given the first place to the study of the Vedas in the series of commands he has given. A study of the Vedas will reveal that the common virtues to be observed by all men in general are Truth, Ahimsa (non-injury), Saucha (Purity) and Indriyanigraha. Truth is identity between word and thought. If Truth is practised, the mind becomes restrained and when the mind is shut out from the external forces,

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it becomes possible to concentrate the Supreme Being.

Dr. S. Radhakrishnan, the Philosopher-Statesman and former President of India, has described what is Dharma. He says: "Dharma is that which binds society together. That which divides society, breaks up into parts and makes people one another, is Adharma. Dharma is nothing more than the realisation of the Supreme and acting in every small act of your life with the Supreme present in your mind. If you are able to do so, you are performing Dharma. If other interests invade you, and you try to transport your mind into other regions, though you may think you are a believer, you will not become a real believer. The real believer in God has his heart always lifted to Dharma."

There was a time when our country was reflecting the great sense of understanding of the Universal Truth when the tenets of Hinduism found easy access in far-off countries and even non-Hindus who came into contact with Hinduism, found comfort and solace in Hindu Dharma. They conveyed the message of high thinking and simple living. Upanishads truth, through popular teachings like the *Bhagavad Gita,* illuminated the minds of those who are devout and sincere.

Today, due to non-observance of Dharma, there is misunderstanding, hatred, conflicts and confusion everywhere. Naturalistic and materialistic tendencies overweigh the spiritual and ethical life of the community.

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lse sense of values and prestige has aten the very vitals of our life. here was a dictum in the past, which roperly balanced the elements of nity and diversity. The cultural, oral and philosophical traditions, hich India built in the past, from he spiritual heritage, became the bedock of the whole social and political ructure. The subtle but strong read of unity seen through in the nfinite multiplicity of her life was reserved at the aesthetic, cultural, eligious and spiritual level.

Despite the fact that millions of ur people still have faith in the upreme Being, there are some who ave discarded Dharma with the reult that they have not only brought isery and suffering on themselves, ut to the whole society. Such people, ho have deviated from Dharmic ays need to be told that observance Dharma is the real path to happiess and bliss.

The lamp of India's culture and harma lighted by the Divine sages, ints and selfless seekers, and rekindd by Sri Adi Sankara, continues to ine like a beacon-light. Under- and the behests of the Vedas and act ccordingly. This is Dharma. One an contribute to the good of the world if only he adheres to Dharma firmly. The ideal of Dharma will surely come to our succour in solving all our difficult problems, and thus enable us to live in unity, peace and happiness.

"Which is the greatest *Kamadhenu?*" one was asked and pat came the answer: "Faith in God, Faith in the Vedas and Faith in one's Preceptor. A man who has all these can be said to follow Dharma."

Two of our great Scriptures—*Ramayana* and the *Gita*—are replete with instances of Dharma triumphing over Adharma. Sri Rama, the incarnation of the Lord, is a Supreme Exemplar of a *Dharma Purusha.*

It is Dharma that is responsible for the proper sustenance of the world. Want of Faith in Divinity and extreme attachment to the pleasures of the flesh that now prevail, call for a reorientation of our attitude and the cultivation of *Daiva Bhava* and the pursuit of Dharma. May peace and prosperity reign in our ancient land and all over the world, is our everyday prayer to Lord Chandramouleswara. Let us all pray with a sincere heart for the welfare of all human beings *sarve janaah sukhino bhavantu.* □ □ □

It is faith that steers us through stormy seas, faith that moves mountains, faith that jumps across the ocean. That faith is nothing but a living, wide-awake consciousness of God within. He who has achieved that faith wants nothing. Bodily diseased, he is spiritually healthy; physically poor, he rolls in spiritual riches.

—Mahatma Gandhi

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H. H. Sri Jayendra Saraswati
Of Kanchi Kamakoti Pitha
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Towards a D

THERE are many religious scriptures in the world. The main purpose of these scriptures is to teach the norms of conduct. Among these scriptures, the *Bhagavad Gita* is pre-eminent. In addition to containing what other scriptures teach, it teaches many truths which are distinctive to it. In one place the *Gita* says:

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

"No creature remains even for a moment without being engaged in activity." From the smallest ant to the divine *devas*, everybody is always doing some work or other. From the time he wakes up in the morning to the time he goes to sleep in the night, man too is incessantly involved in work. Even the *tapasvi* is active in some form mentally. Though not for themselves, *jnanis* too are working in their own way by the force of their *samskaras* for the welfare of the world. This is borne out by the following *slokas* of the *Bhagavad Gita*:

कर्मणैव हि संसिद्धि आस्थिताः जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ।।
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।।

"By action only did Janaka and others try to attain perfection. Even with a view to general welfare, thou shouldst perform action. Whatsoever a great man does, that alone the other men do; the world follows the standard set him."

Sri Krishna said:

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन
नानवाप्तं अवाप्तव्यं वर्तएव च कर्मणि
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहं
संकरस्य च कर्तास्यामुपहन्यामिमाः प्रजाः
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ।।

"Son of Pritha, I have nothing whatsoever to achieve in the three worlds nor is there anything unattained which I have to attain; yet, I engage in action. For should I not ever engage in action unwearied, men would follow my path in all matters. These worlds would be ruined if I should not perform action; I would be the cause of confusion and would destroy these creatures. As ignorant people act attached to work, so should the wise man act unattached from a wish to protect the masses."

From this it is seen that all creatures of the world are engaged in some activity or other. Any activity is distinguished into good and bad. Every act has an effect. These effects are either pleasant or painful. Hence Krishna said to Arjuna:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन

"To do alone is thy right, not in the fruit thereof". That means one should act unmindful of the effect

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Dedicated Life

such action to oneself, be it pleasant or painful.

But, looking at men of all ages from the school-going pupils to the holders of the highest offices, we find that they are less intent on doing their duty and are ever thinking of the fruits. Hence, the supreme obligation is laid on us to know our duties and to discharge them in the proper way. This is the only way to obtain the grace of God as Sri Sankara Bhagavatpada observes:

तेन ईशस्य विधीयतां अपचितिः

He taught that the fruits of the performance of duties should be offered to God without the sense of egoism. In saying this, he had obviously in mind the Gita statement:

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः।

"By worshipping Him with His proper duty, man attains perfection". The pupil should be intent only on his studies and cultivate due humility towards his parents and teachers. The elders in the home should do their duties at home and outside in their professions, and develop patience and concern for the welfare of the members of their household and for general weal. They must engage themselves in the study of devotional literature and inculcate piety and devotion to God in the minds of the younger members of the family. If these counsels are scrupulously put into practice, there will be peace in the world.

Everyday, from the time we wake up to the time we go to bed, we are engaged in some action or other. Let us direct them all to God. That way we shall find peace in our hearts. Let all the words that we speak, whether coherently or otherwise, re-

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fer to God. There are fifty-one letters standing for the sounds that we utter and these exhaust our secular speech or in the *japas* that we make. The supreme Goddess, the Para Sakti is the embodiment of those letters. So our speech should take the form of Parasakti who is such embodiment. Similarly, we move our hands and feet while we function in any way. Let these be the "mudras" of our limbs in the worship of God. Wherever we walk, let such walking be circumambulation of God. Let all that we eat be an offering to the divine who resides in our stomach as the *jaataraagni*, the digestive fire. The Lord Himself has said:

अहं वैश्वानरो भूत्वा प्राणिनां देहं आश्रितः ।

The food that we eat reaches God who is in the form of this fire. So, when we eat, let us remember that we are dedicating that food to God. In worship, we make prostration to God lying flat with the face downwards and with all the eight limbs of the body touching the ground. While we lie down in sleep, let our lying down be such a prostration to God. Thus whatever action we do, let it be an offering to God. That is what Sri Bhagavatpada says in the following sloka in *Saundarya Lahari*:

जपो जल्पः शिल्पं सकलमपि मुद्रा विरचना
गतिः प्रादक्षिण्यक्रमणमज्ञानाद्याहुतिविधिः।
प्रणामः संवेशः सुखमखिलमात्मार्पणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ।।

Again, the Lord said:

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।।

"Whatever thou doest, what thou eatest, whatever thou sacrifi whatever thou givest, in what austerity thou engagest, do it a offering to Me." This admon flows from the spiritual fact that who is the Paramatman is the *a yaami* of every individual. So, w ever action a person does, ultim it reaches the Lord who is resi in the core of his being and i every other individual. Whateve does becomes an offering to No one will offer to God what is acceptable to *Him*. *Naivedyan* an item in the sixteen *upachaar* God in the course of daily wo both at home and in the temple. one will offer a rotten fruit, f flowers, defiled water or contamin food to God. On the other han will take special pains to procure best that is available and dis whatever has even a trace of tai any kind. Similarly, every one should realise that each of his wo actions is a pious offering to Go sident in the hearts of all men. should examine it dispassion while doing it if it is fit to be of to God. On every occasion he ask himself: Is this a pure act? God accept it? He must embark only if he is convinced that it w acceptable to God. If we go thr our lives adopting this rule in one of our actions every day. lives will become pure. Ours w a life of dedication. We can the satisfaction of living pious purposeful lives securing indi happiness and universal peace. □

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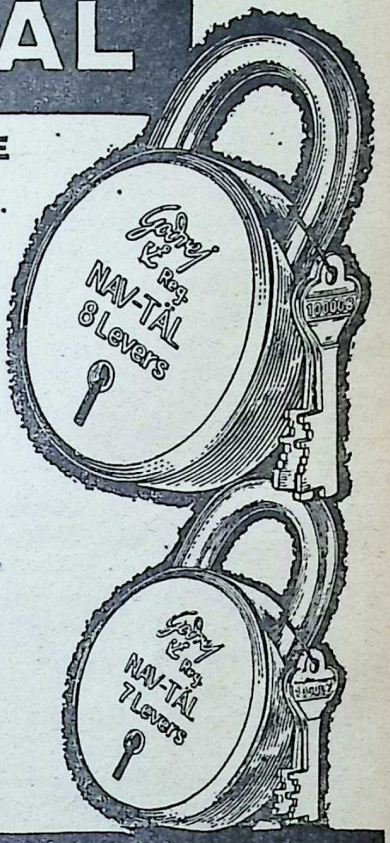

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SRI SATYA SAI BABA

Essential Features o

In a remarkably lucid and uplifting call to teachers and students alike, Sri Satya Sai Baba dwells on satyam, shanti *and the habit of prayer as essential features of education. He avers that education without character, science without humility, and commerce without morality are useless and dangerous. He gives wholesome advice to teachers as well as students, adding that teachers must base their conduct on moral, spiritual and righteous conduct. Authorities of institutions should teach not only the subjects prescribed in the syllabus, but also spiritual and scriptural texts. In particular, he urges the introduction of prayers in educational institutions.*

It is known to everyone that this country is *Yoga Bhoomi, Tyaga Bhoomi* and *Karma Bhoomi.* When you picture to yourselves this country, the first object that comes to your mind is the Himalayas, the silver peaks of that range. From these peaks come down the pure, the eternal, the full flow of holy water, the Ganga. In the veins of every Indian, there flows blood as pure and as holy as Ganga. Because of this pure sustaining spirit of Ganga, Indian culture was acclaimed as the greatest and the purest in the world.

Indian culture is the very basis of human culture. This culture will uplift humanity and promote righteousness and these will stand as long as the waters of Ganga flow, though attempts are made to suppress and destroy it. It can never be destroyed. It can be destroyed only when the Ganga goes dry. The history Bharat and of its culture is as pure the Ganga. It is holy and sanctifyi because it comes down from the p snows.

Our country is suffering at t present time because those w govern it have not endeavoured instruct the students in the princip of Indian culture. Man requi essentially instruction in social, mo and spiritual fields. However m subjects we may learn, the spirit is as important to man as his v breath. When these are not tha every study becomes useless a valueless. It can be said that wh is taught at the present time in t school is not Indian culture or Bha tiya culture. Really, teaching Bharat must consist not in stuffing formation of whatever happens over the world but in impart

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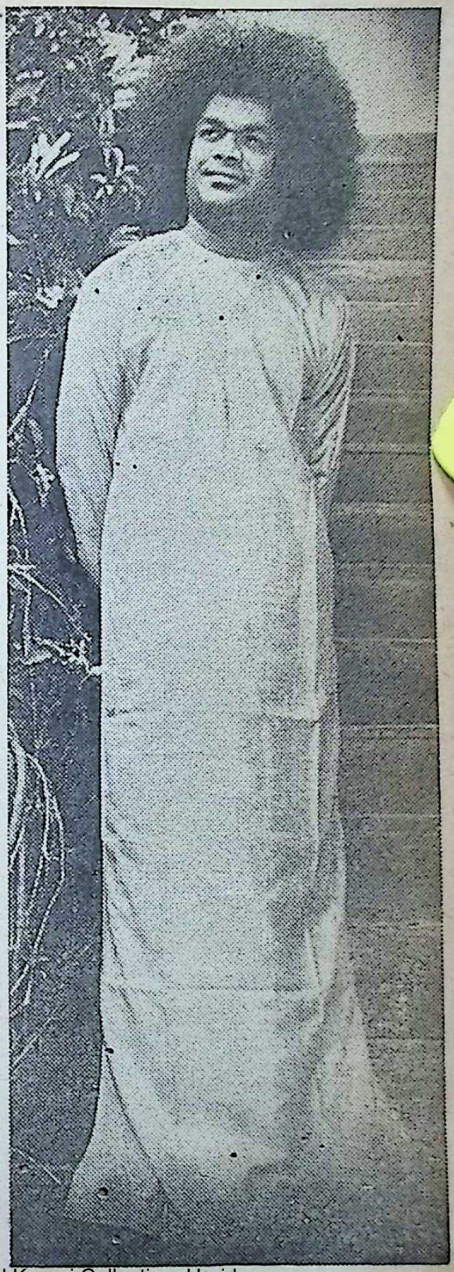
Education



righteousness and in cultivating *satyam* and *Shanti* and in inculcating the habit of prayer.

The degrees awarded at the end of education are today mere begging bowls. With the bowl of the degree in his hand, the person has to go to every office and plead, "Give me a job to live on, give me a job!". This can never be called 'education'. Bharatiyas have always stood on their own legs and relied upon their own hearts and the intelligence. They are not slaves, seeking food, from door to door. This is not the mistake of the students. The students are like rocks and boulders. Architects and sculptors shape these rocks into beautiful idols. It is clear that these boulders and rocks are not now being shaped properly by teachers and elders. In the early stages of childhood, parents do not control their children; they give them a great deal of freedom. So, they have to suffer later. *Vidya Vinaya Sampanna*— Vidya must lead to *vinaya*, humility and reverence. If the person does not develop humility and reverence by means of the education that he gets, of what good is that education? Education which is aimed at job-getting prepares students for jobs and

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not for growth in discrimination, love and reverence.

At the present time, children do not even know why they are attending schools and colleges. If we ask them, they answer, "we want to study, we want to read". But if they want only to study and read, they can as well get a teacher at home or get the books and study. Why should they attend colleges and schools?

They must attend colleges and schools for developing discipline. Learning is only a part of what can be achieved in schools and colleges. In schools and colleges one has got to learn mutual cooperation, good manners, proper behaviour and adjustment to limitations. It is this discipline that one has got to learn from these institutions.

The marks that you get in any subject are not important, but the distinction you get in discipline is the vital thing that one must acquire. At the present time, what is achieved is "remarks" so far as discipline is concerned, and not marks.

The parents suffer a great deal in order to provide their children with education. They put themselves into a great deal of deprivation in order to give education to their children. In return, if you create further deprivation and more anxiety as a result of your education, it is sheer ingratitude. A student has to show gratitude to his parents, by studying well. One important thing that the student must know is that he should not enter politics. "Politics" is ruining the children at present. Education without character, science without humanity and commerce without morality are useless and dangerous. Character is much more important than intellect. You will not be students all through your lives. Later, you marry and when your children behave badly, you recognise the faults you commit now. The consequences of our actions can never be avoided. If at present you give joy to your parents and be grateful to them for their efforts, then later on your children will give you the same joy and satisfaction.

Of course, education is important, but what is more important is, it should be based on deep unselfish love. It is also necessary that the teachers must base their lives upon moral, spiritual and righteous conduct. Since the teachers of the present day have been students till yesterday, the faults in their education are found in their teaching methods now. Teachers are like tanks and reservoirs; the process of education are the pipes that come from the reservoir; students are the taps that draw the water. Therefore, unless the tanks and reservoirs contain pure water, the students will not be able to get it pure. Therefore, fill the heart with the water of love, righteousness and truth; let the students, the coming generation, derive these and learn this great discipline. The students of today are the makers and builders of tomorrow's India. Therefore, the future of our country rests upon the shoulders of these students. Students should not do the wrongs which they feel others should not do; they should themselves do the things they want others to do for them.

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Students as well as teachers are not merely engaged in the processes of learning and teaching. At the present time, it is no good simply speaking, reading or writing. What is necessary is doing.

You know we have a number of teachers in a school. The history teacher teaches from a book and the mathematics teacher writes on the board a sum and he teaches from the board. But the physical instructor has to do all that he wants the boys to do, so that the children can imitate the movements of his hands and feet. Whatever you feel has to be done, you must do well. When the students of today decide upon doing what they feel will be good when done by others, then only can our country regain the glory that it had in the past.

At the present time, one peculiar condition is fast developing in Bharat. On account of the increase in the facilities of communications, the world has become very small. But, at the same time, the differences and distinctions between one part and another are becoming over-emphasised. So the little world has become a bundle of problems. Confusions and sorrows of one State spread fast over the whole world. Therefore the world has now become today one vast battle-field. You know that when infectious diseases spread, the Government take immediate steps to control the situation and send relief to the places concerned. But these infectious diseases are so serious and spread so quickly that the Government is helpless. What kind of Government is best? That Government is best which helps us to govern ourselves, teaches us to govern ourselves. Each one must make his heart his Government and make it his ruler and not depend upon an outside Government.

For the troubles which are facing this world today, people suggest various remedies; they analyse it in various ways but no analysis gives us the correct cause. The one basic cause for all these ills is the lack of self-confidence—there is no belief in the Atma. The other cause is man's pursuit of worldly pleasure. At the present time, the whole world appears to be a theatre. In the Bible it is said that pious seekers seek God; but Annie Besant once said that God seeks the pious seeker. It is not the devotees who are engaged in seeking God, but God who is searching everywhere for the pure heart, for those who are anxious to realise Him. Now, devotion has become simply histrionic, a theatrical performance. People weep in their hearts, but laugh outside. They laugh inside and weep outside. It is all becoming a false play; worship, ritual and ceremony are simple play-acting; there is no sincerity.

There is now a great deal of noisy effort to establish socialism, but socialism has been here for ages, because it is based on the principle that all are equal in the eyes of God. The day this was laid down, there was socialism. Take the case of Rama. Rama was an emperor ruling over a vast empire; but when a washerman said something against the queen, he

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sent her in exile to the forest. If you look into the story of Krishnavatara you will find the principles of socialism acted upon in those days.

It is not by accumulation of wealth that one can get contentment; it is only by the production of food that one can get contentment. What is produced now is not food, but cash crops for earning foreign exchange. You may have crores of money in your hands, but the paper will not satisfy your hunger. You want food. That is why Krishna is Gopala, one who fosters cows. The cow gives us milk, butter, ghee and buttermilk and substantial sustenance. His elder brother, Balarama, has, as his weapon, the plough, which symbolises agriculture. Therefore, Balarama and Krishna even in those days laid emphasis on the development of cattle wealth and of agriculture, to sustain the population. That was the socialism that they established in those days.

It is not the contentment and satisfaction of the body that is important; the body has got to be nourished so that the head may develop and the head may know God. The body is like a horse-drawn cart; you attend only to the condition of the cart; you must also consider the horse and its welfare. The horse, i.e., the mind, has to be placed in front of the body. Only then is progress possible. But today we are placing more emphasis on the cart, its strength, its decoration, its beautification etc., which are not as important as the condition of the mind or the horse. To lay emphasis on this, the ancient sages used to say, "it is the mind that contributes either to bondage or to liberation. What is it that a mind is able to contribute so much for bondage or liberation? The mind is just the handwork of imagination. It has no specific form or a special individuality. It takes the form of the thing it grasps. It is like a camera lens; if it is turned this side, the picture of this comes through it, if it is turned the other side, a different picture comes through it. When the mind is turned towards the world, it is not possible to see God, for only the world will come through. But if it is turned towards God, then you get liberation, you see God.

If you want to remove the binding effects of the mind, turn it towards Madhava or God. That is the lesson the sages teach. The mind gives us both grief and joy. Pleasure is but the interval between two pains, while pain is the interval between two pleasures. There is no separate thing as pain or pleasure, distinct from each other.

Now to give you another example. A thorn enters our feet and it gives us great pain. If you want to remove that thorn, you must use another thorn; the thorn gives pain; the thorn also relieves us of the pain; the mind gives us pain as well as pleasure.

Take another example. We have got a lock for our door and a key for that lock. Turn it to the right, it opens; turn it to the left, it fastens—the same lock and key, only the turning is different. Our heart is the lock and the mind is the key. Turn God-ways, it is 'detachment'. Turn towards the world, it is 'attachment'.

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We think it is very difficult to achieve God, but it is really very easy; it is so simple—but you never like simple things. For example, it is easy to speak the truth; but if you want to speak untruth, you have got to invent many stories to support it. It gives you a lot of trouble. But yet we go towards untruth, which gives us so much trouble and complication and struggle; we never go towards truth which is simple and straightforward. We wait for hours in the queue for a ticket for a film. We wait for hours for getting a seat in the bus. But if we are asked to wait two minutes more in meditation, we do not have the mind.

If we want to achieve success in the spiritual sphere, it is not so easy. You will have to undergo long practice. For walking one has to practise, as for talking, writing and even eating. Similarly, for achieving God, we must practise meditation, concentration and constant thinking upon God.

Students must learn to understand their own heart, respect their own conscience and cleanse their own feelings. This has higher value than mere learning. We have got Vigyan and Pragyan, two aspects of learning. *Vigyan* is what we call science, understanding the world as it is. *Pragyan* is the higher learning—the science of controlling the inner feelings and consciousnesses.

Students are the embodiments of spiritual reality. At the present time each student has a watch on his wrist, and from that watch he has to learn a very great lesson. When you are watching your watch and trying to

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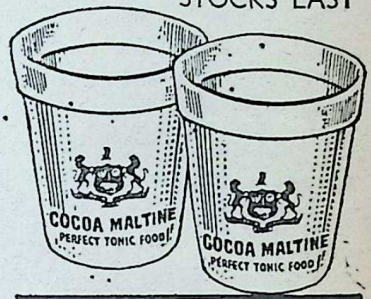

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find out the time, remember that the word watch has got five letters and each letter is giving you a great lesson: W=*Watch your Words*; A=*Watch your Action*; T=*Watch your Thought*; C=*Watch your Character*; H=*Watch your Heart*. Therefore, when you are consulting your watch, remember and always be aware of this message that it teaches.

The four great fundamental ideas in education are: knowledge, skill, balance and insight. Knowledge is the great gift to everyone by the grace of God. The second word, skill, shows we have got to develop that knowledge into skill. But we are removing the letter "S", and instead of making that knowledge into skill, we make it into "kill". We "kill" knowledge. When you kill knowledge, the third word, "balance" gets upset; when the balance is upset, instead of insight, the fourth principle becomes, not 'insight' but 'outsight'. If instead of insight, we develop outsight, we are killing knowledge. Whoever develops this insight, develops also knowledge.

Students must not only study b they must also revere their parer This quality must emerge from th education. That is the ideal, the b of good life.

All educational institutions mu take up the teaching of spiritual ar scriptural texts, so that our studer might not miss this great treasur We must have prayer as a very impor ant item in all the classes, because is only through prayer that we ca attain the Grace of God. When N rada asked God Narayana, "what your address?" Narayana said, "Tal it down, whereever my glory is sun there I am found. Though I a omnipresent and found everywhe you can find me installed where my glory is sung." Therefore, in these institutions, it is necessary th prayers, bhajans and kirtans must b sung. If this is done, it will puri the atmosphere. The atmosphere now contaminated by the expressio of evil impulses; it can be purifie made healthy, so that those wh breathe it can be sanctified.

□ □

God is the secret and central light that kindles up the sun, his dazzling representative; and He lives, enlightens and comforts in the diffusion of the beams ... He blooms in the blossom and unfolds in the rose ... He is fragrance in flowers and flavour in fruits. He coos in the turtle and bleats in the lamb.

—Henry Brooke.

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THE BASIC TENETS

INDIAN culture is supreme and gorgeous, pure and pristine like the Himalayas, with its brilliant array of beautiful concepts lighting its path.

It rests securely on the *Vedas,* the *Upanishads,* the *Geeta* and the great Epics, the *Ramayana,* the *Mahabharata* and the *Mahabhagavata.*

It is a way of life that is inextricably woven with Godhead animating its very texture.

It is a philosophy that makes it possible for humans to become divine and merge with the Universal Spirit.

It is the path that leads one to the state when he says *Tat Tvam Asi* (That art Thou) and *Aham Brahmaasmi* (I am Brahman).

The summit that one can attain is beautifully summed up in Hanuman's reply to Sri Rama.

Sri Rama asked Hanuman, "Who are you?"

Hanuman reverentially replied:

Dehabuddhyaatu daasosmi
Jeevabuddhyaa tvadamsakah
Aatmabuddhyaa tvamevaaha
mitime nischita matih.

Viewing from the point of view of the body, I am Your servant; as Jeeva I am part of You; as Atma I am You Yourself—that is my considered opinion.

The basic purpose of life is Self-realisation by permeating oneself with the idea that one's existence in this world is to be of God, for God, through God and by God.

This highest concept of Indian culture has been realised by the great seers of old by strict adherence to its basic tenets which are enunciated in the *Vedas,* the *Upanishads,* the *Geeta* and the other sacred texts.

Indian culture rests on the idea that God reigns in man when he prays for the well-being of all from the amoeba to the highest animate being. The *Mantra* says:

Tacchamyo ravrineemahe, gaatum yagnaaya gaatum Yagnapataye; daiveeswastirastunah, oordhvam jigaatu bheshajam; sanno astu dvipade, sam chatushpade! Om Santissantissanthi.

Prayer is offered for the protection peace and welfare of all. Prayer is made for the preservation of the *yagna,* the Lord of the *yagna,* the Devaas, the humans, the bipeds and the quadrupeds.

Indian culture is built on the *yagna* or sacrifice. It is not merely the ritualistic sacrifice but the sacrifice of one's self for the sake of the basic principles that lead to the prosperity and peace of fellow beings.

It posits the welfare of the Lord of the yagna and the Devaas. There can be universal peace when people look upon fellow-beings as themselves —nay even the lowest creatures in the scale of life are to be similarly treated.

The basic tenets of Indian culture are clearly and concisely put forward

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OF INDIAN CULTURE

in the Lesson 9 of Chapter I of the *Taittireeyopanishad*. It sings:—

Ritamcha Svaadhyaaya pravachanecha!
Satyamcha Svaadhyaaya pravachanecha!
Tapascha Svaadhyaaya pravachanecha!
Damascha Svaadhyaaya pravachanecha!
Samascha Svaadhyaaya pravachanecha!
Agnischa Svaadhyaaya pravachanecha!
Agnihotramcha Svaadhyaaya pravachanecha!
Atithayascha Svaadhyaaya pravachanecha!
Maanushamcha Svaadhyaaya pravachanecha!
Prajaacha Svaadhyaaya pravachanecha!
Prajanascha Svaadhyaaya pravachanecha!
Prajaatischa Svaadhyaaya pravachanecha!
Sathyamiti Sathyavachanam Raatitaraha!
Tapa iti Taponityah Paurusishtih!
Svaadhyaaya pravachana Eveti Naaka Maudgalyah!
Taddhi Tapastaddhi tapah!

The *Anuvaaka* states that the practice of *Rita* or what is right and proper as prescribed by the scriptures and one's own cogitation, learning and imparting of the Vedas, *Satya* or truthfulness and sincerity in action, *tapa* or penance meaning religious observances that involve self-denial, self-restraint, being devoid of passions, peace of mind, tending of consecrated fires, offering oblations to the fires daily, morning and evening, secrated fires, offering oblations to bring about human welfare, bringing up a family, procreating at the ordained period of time, performing the marriage of a son leading to the birth of a grandson—all these have to be first done by one to be eligible to attain self-realisation by means of the power of introspection with a keen desire for liberation.

The sage Rathitara, who never strayed from the path of truth, held out that truthfulness alone is sufficient to lead man to the divine goal.

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Paururishi, the sage who was constant in performing *tapas* said that devout austerity alone was enough while Naaka of the *vamsa* of Mudgala stressed upon the study of the Vedas and imparting them to others saying that assuredly is *Tapas* and indeed that is *tapas*.

The foregoing gives us a comprehensive picture of the basic tenets of our culture. Even there, there is scope for one to adopt one or the other method for self-realisation.

Indian culture lays the utmost stress on *dharma*. Every one should follow his *dharma*, which begins with his duty to himself, his family and society.

The family is to be reared by him with paternal affection, filial love, fraternal care and marital caressing. Duties are enjoined on him with respect to the preservation of his family as a unique unit.

As a householder, a person has duties to perform to please the *pitrus* or his ancestors and the deities. He perpetuates them and feels one with them. He has to go by the *mantra* which says, *Maatru devobhava! Pitrudevobhava! Aachaarya devobhava! Atithi devobhava!*

The mother is to be regarded on par with God as she gives birth to the person and rears him up. The father has to be worshipped as God as he gives the physical body and maintains him. The Achaarya or the preceptor is to be regarded as God as he gives spiritual birth to him leading him to the path of the knowledge of the divine and making him attain godhead. The *atithi* or the guest is Naaraayana Himself and he is to be catered to.

The attributes to be developed in one are very finely described by Dharmaraja, the eldest of the Paandavaas, in the following words:

Sathyam maataa pitaa Gnanam
Dharmam bhraata Dayaa sakhaa
Saantih patnee Kshmaa putraa
sshadete mama baandhavaah!

"Truth is my mother, knowledge or Gnana is my father. Dayaa or kindness is my friend, peace is my wife and mercy is my son. These six qualities are my relatives."

That is, these six qualities are the *sine qua non* of Indian culture, of which Dharmaraja is a true manifestation.

Apart from this, the code of conduct to be followed by every individual is reflected in how Nakula, the brother of Dharmaraja, felt. He observes:

Maatruvat paradaaraanscha
Paradravyaani loshtavat
Aatmavatsarvabhootani
Yahpasyati Sapasyati.

"One who regards the wives of others as his mother, who looks upon money belonging to others as balls of earth and who treats all other beings as he treats his own self is indeed the real seer. He becomes the knower of Brahman."

Indian culture lays the greatest emphasis on the sacredness of the marriage tie. The wife is the *Sahadharmachaarini*. She is the co-partner in all the rites and actions performed by her husband. Their tie is eternal and unbreakable. Chastity is the *must* in the life of a woman. Our culture is embedded in that idea. Sita, Savitri, Anasuya and other peerless ladies of virtue typify our glorious culture. *Kula* and *gotra* have to

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be kept pure. *Streeshu dushtaasu Vaarshneya Jaayate Varnasamkaraha!* If the women are fallen, the Varna becomes adulterated and hybrids result, leading to the destruction of the essential purity of family life.

The *Upanishads* give the necessary rituals for looking after the soul from conception to conception dealing with the life before, during and after.

The *Ramayana* holds forth the ideal man and the ideal woman, the ideal mother, the ideal brother, the ideal friend and the ideal follower that invigorate Indian culture. It vivifies the truth:

Yaanti Nyaayapravrittasya
Tiryamchopi Sahaayataam
Apanthananthu gacchantaam
Sodaropi vimunchati.

"Even animals help one who follows the path of Dharma while even the brother leaves one who pursues the unrighteous path."

The *Bhagavatha* puts forward the most potent aspect of Indian culture where the devotee of the Lord is extolled, where unflinching faith and devotion to the Lord is shown to be the path for self-realisation. The Bhakta may be of whatever caste, of whatever lineage and of whatever literary level. His wholehearted concentration on the Lord redeems him and fulfils his obligations to the Devas, the *pitris* and the *rishis*.

Narada Bhakti Sutras say:

Modanti pitarau, Nrityanti Devataaha, Sanaathacheyam Bhoorbhavati (71st Sutra).

The Pitaras are elated when they find their descendant to be an ardent devotee of the Lord; for him the Devas dance with joy and by his being on earth Mother earth becomes safe.

There is no need for further amplification of this sutra as the lives of our seers and great men illustrate it.

To sum up, *Satyam Vada, Dharmam Chara* (Speak the Truth; follow Dharma) form the two glistening eyes of our radiant culture forming the all-embracing tenets of our lives.

Unfortunately at the present juncture, *"Satyam Vadha, Adharmam chara"* (Kill the Truth; follow Adharma) has become the motto of the present day world and hence all the misery and travail! □□□

Creation is neither good nor bad. It is like a peepul tree; birds come to eat its fruit, or shelter themselves under its branches, men cool themselves in its shade, but some may hang themselves on it. Yet the tree continues to lead its quiet life, unconcerned with, and unaware of all the uses it is put to. It is the human mind that creates its own trouble and cries for help.

—Maharshi Ramana

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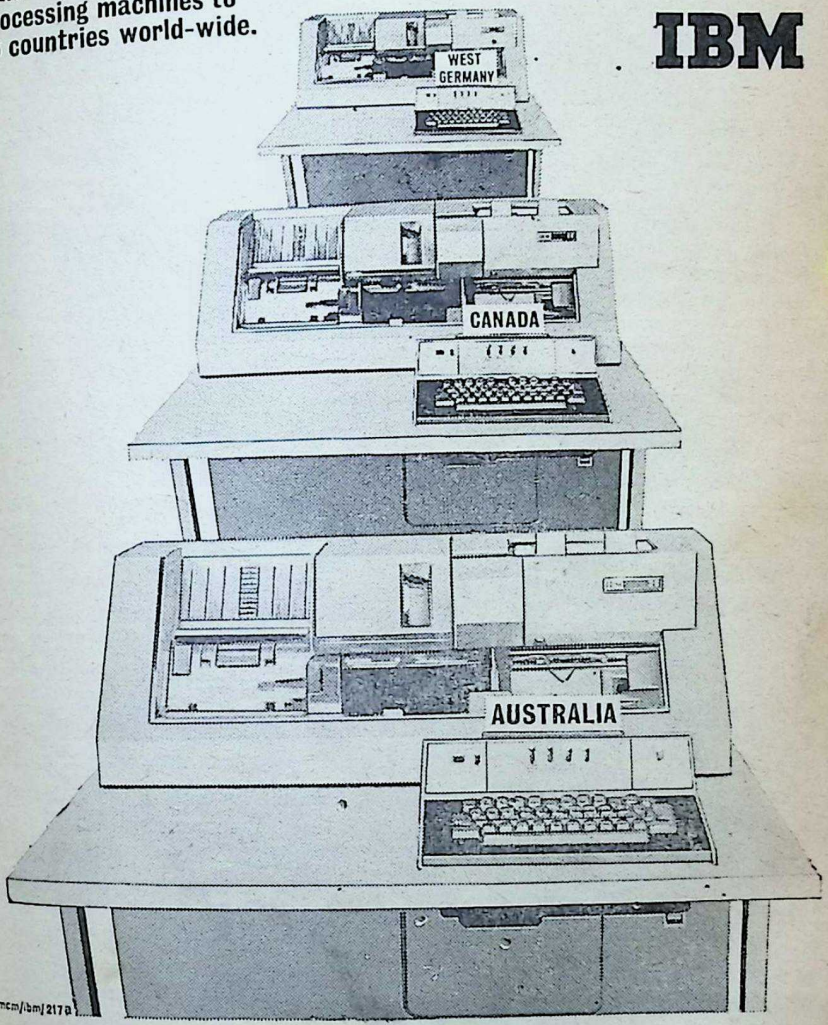

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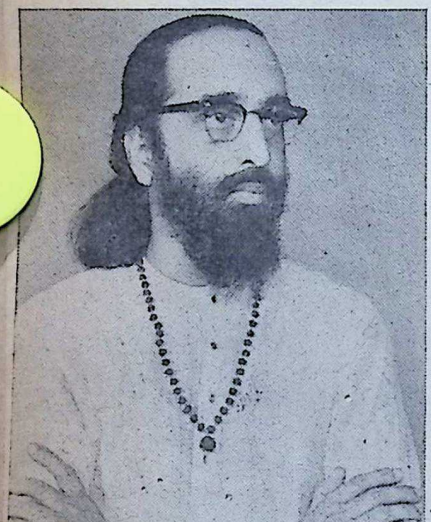
.. Serious study of,
and open discussions on
the Scriptures alone
can help us discover a way
of life, which
can inspire all,
because it springs from
the very national genius.....

The Dynamics Of T



IN all periods of history, great thinkers had contemplated for long and conceived plans for the progress of man, and the sum total of it all is the civilization or culture that we have now come to live as our inheritance. Into this common pool of knowledge and progress, political pundits, economic rishis, social thinkers, and religious prophets have continuously poured all their invaluable efforts and visions.

As students of history, when we analyse them all and reach beneath the subtle differences and the apparent contradictions—in the subject-matter or in their mode of expression or in the very nature of their emphasis—we shall see that all of them but preach the glory of *togetherness* in Life. All ethics are contained in it; all social-patterns are catering to it; all religions are constantly preaching it, and all economic plans have this *togetherness* as their very goal.

In a healthy community, individuality must be respected and there must be freedom for individuals to grow and to develop. This freedom should never be allowed to sink so low as to touch the depths of licentiousness. No doubt, every individual should have all the freedom,

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but when this individual freedom destroys the harmonious development of the society as a whole, it is condemned as sin by the saints, as crime by economists, as treachery by politicians.

This rectitude in freedom is the secret demand in all civilization, progress, and culture. In the sad stories of any nation's fall, in the recorded reports of any decadent culture or in the history of any destroyed civilization, we find the individual freedom has been misused and consequently the communal life ended in a tragic disaster.

Togetherness

SWAMI CHINMAYANANDA

In short, a *population* living in a geographical area cannot in itself constitute a nation. A nation is born only when a *people* come to live in a given area on the globe. Therefore, *population* must become a *people,* and all efforts at social, political and economic progress have been, and shall ever be, a constant dedicated attempt to raise a *people* out of the available *population.*

Population is mere number. A community, wherein each individual lives his own selfish, self-centred life, careless of others, unconscious of the disruptions he is creating around him, is not a community at all; it is only a crowd. In a community of sheer numbers, there never can be an intelligent progress. When members of a community discover the capacity in themselves to sink their mutual differences, and thus unite together and thereby come to live and strive for a common purpose or goal, there we watch the formation and the glorious achievements of a *people.*

At least in our present state of national emergency, we must pause for a moment, and watch ourselves and ask:

(a) "Are we really a nation?" "Can we today call ourselves a *people?*"

(b) "Is there in us a ready capacity today to sink our differences and prejudices in order to cheerfully strive for and wilfully arrive at a common purpose, which is acceptable to all?"

I need not answer these obvious questions. In case, your answer is that Bharat is today already a united, self-disciplined nation, and that her *people* are putting forth their integrated strength to reach a common national aspiration, we must congratulate ourselves for it, because, then our future is assured and progress

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alone can be ours. But, in case, in Bharat we feel that we have yet to consolidate and discover our fuller unfoldments and thereby come to evolve ourselves to be a *people*, the question is "how can we achieve this now?".

The political and the social sciences give no direct method for immediately reversing the disintegrating forces playing so relentlessly now upon the fabric of the community.

An economic vision no doubt, for a short time, may give an artificial look of integration, and to that extent we find a temporary communal integration on account of the natural enthusiasm of an age of planning or during any period of revolution, or in any era of war. This cannot accomplish an integrated full development of a nation, as this enthusiasm is never sustained long enough to yield any perceptible fruits. It is at such junctures in history that the available political system crumbles, the economic planning fails, the nation falls and the man decays.

I am not at all an alarmist. But, I must admit that, if we were to rub our eyes and look around us today, at least with a minimum sense of scientific detachment, we shall observe that we have much more yet to do in building up our nation. As we have already indicated, a nation is not built merely by the great things we might possess, or manage to procure. It is essentially rooted in the texture and quality of each individual and his attitude towards the world around him.

This is a problem wherein oth objective sciences have no solution give. The social and political phil sophies have no practical remedy suggest. And yet, none of these p losophers will willingly ever ad their helplessness. Thus we find, i provement of health, enriching th pockets, stepping up of productio removal of communal inequalities, social law discarding religion, an ad ministration advocating secularism and encouraging technology etc., ar suggested by the modern socio-politi cal philosophies, as remedies fo improving the texture and quality o man, and as sure schemes for natio building. The fallacy in the argu ment must be obvious even to th very promoters and champions o pure materialism and sheer objectivit in political and social reconstructio

I am not one of those who do no believe in the necessity for social re volutions, nor am I blind to th urgency of planning for my countr The tragic poverty of Bharat mus be removed and national wealth mus be increased. Industrial adventur and the consequent wealth productio must be successfully undertaken an pursued with determination. Bu along with these the quality and tex ture of vision and character of th members of the community als must expand and improve.

A science, which has a ready plan for the unfoldments of individual man, is found in all the scriptures o the world. And when a student de clares that among them all Vedant is the most complete, he is not say

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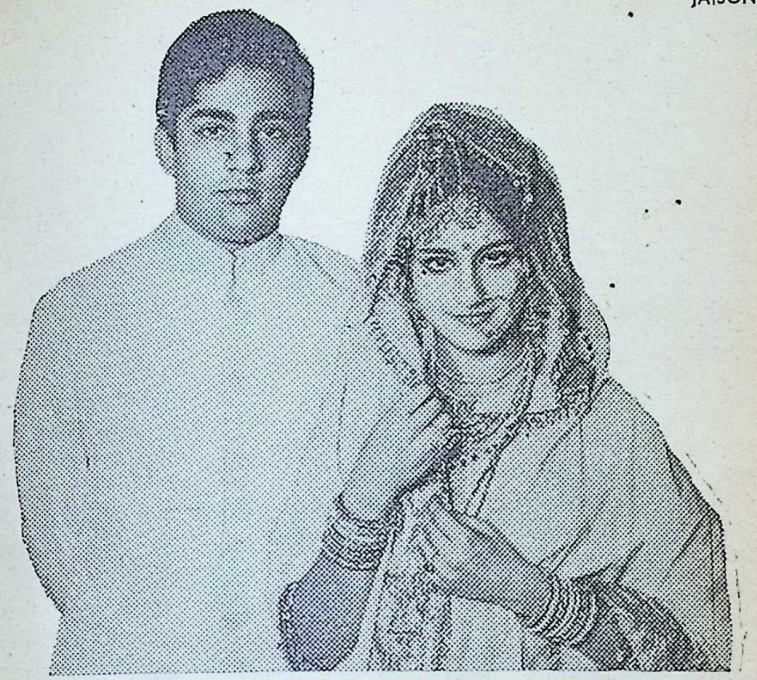

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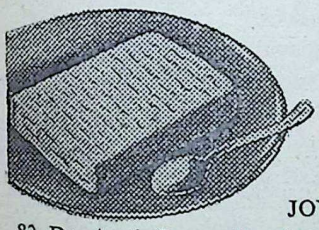

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ing so because of his blind fanaticism but his assertion is because of the completeness of its total scientific approach. The theories that explore this problem, contemplated upon and discovered by the specialists, called the "rishis", constitute "philosophy"; and the practical instructions upon how to subjectively achieve the perfections, indicated as possibilities by the philosophers, constitute "religion".

The science of man-making is the essence of all true scriptures. The *pure science* of life, is "philosophy", and the technology, meaning the *applied science* of life, is "religion". In Bharat, during all our illustrious past, we had lived and achieved as a *people*, and we had a full grown national consciousness of togetherness. Inspired by the common ideal, we lived an integrated life of progress and glory, of profit and prestige, supremely creative in every field of our national endeavour. This entire national spirit seems to spring up in Bharat from the spiritual culture of this sacred nation.

To revive it, therefore, should mean at once the remaking of Bharat and fulfilling all the dreams of those who are working in the different fields of the nation building. Remember, the Father of our Nation conceived and planned our political freedom, through methods based upon our own national philosophy, intelligently inspiring the pe through an appeal to the imm traditions in our culture.

Serious study of, and open dis sions upon, the scriptures alone help us discover a way of life, w can inspire all, because it springs f the very national genius. Integra individuals, constitute among th selves a healthy community, and co-ordinated inspired efforts of communities come to build up nation.

Such a united country, wherein e citizen is inspired to give his bes a spirit of dedication and selfless demanding for himself nothing m than the privilege of serving the co try, becomes a nation of destiny, w power and strength, to make its f future. This dynamics of together is to be discovered immediately, this is an urgent demand upon forced by the present history of world.

To the extent we come up answer this challenge of the times that extent we are assured of our c tinued future, perhaps not only happy, united, progressive na but also as a beacon-star for the r less world to follow and reach a m rewarding peace and a more mean ful progress. □

Culture is not just an ornament; it is the expression of a nation's character, and at the same time it is a powerful instrument to mould character.. The end of culture is right living.

—Somerset Maugham

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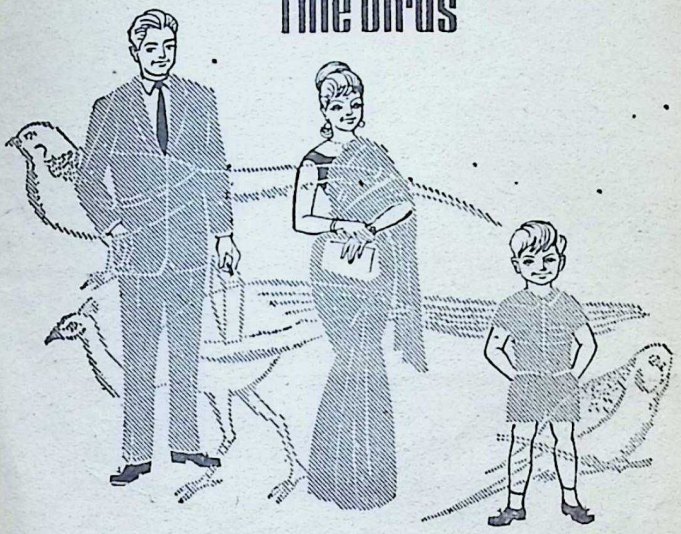
fine feathers make fine birds



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AN INVITATION TO THE READERS OF BHAVAN'S JOURNAL

Many of our readers, spread over many countries, have conveyed to us their sense of partnership and participation in the activities of the BHAVAN'S JOURNAL. Their helpful criticism, appreciation, suggestions and occasional contributions in the form of excerpts, articles and features, have clearly been evidence of their good will. In order to give to this deeply felt but not often adequately expressed sense a direction and shape, we intend to invite our dear readers to contribute articles and features on certain subjects we shall announce from time to time. These contributions will be scrutinised by a panel of judges and the best among them will be awarded token prizes and published in the BHAVAN'S JOURNAL.

We wish to usher in this new phase of cooperative endeavour with the following subjects:

FOLK-TALES OF INDIA

There is no dearth of entertaining and at the same time instructive folk-tales in various parts of India and they have been told to the younger generation from the "Granny's Chair" time and again in local languages. Readers may make a selection of these and present them in simple, attractive and readable English for the benefit of their fellow readers who do not know the local language. Each folk-tale should be presented in about a thousand words; and where illustrations are available, they may also be kindly sent.

OUR TEMPLES, SHRINES, CHURCHES, DARGAHS & TIRTHAS

India is bestrewn with numerous shrines and temples in every town and village and each one of these has some sthalapurana, legends, benign influences, etc.

We wish our readers to share their knowledge of these holy shrines with other readers. The article should be short, written after a careful collection of material and verification, and must be accompanied by photographs, as far as possible.

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Bombay,

August 9, 1970.

Dear Brothers and Sisters,

Today, we enter our seventeenth year. On this happy occasion, we beg to tender our sincerest thanks to every one of you, in India and abroad, for your unstinted and spontaneous support to us all these years and in helping the Bhavan's Journal grow from strength to strength.

From a modest print order of 3000 copies in August 1954, the Bhavan's Journal has in this issue touched the heartening figure of 75,000 copies. Undoubtedly, it is your warm and whole-hearted support which has sustained us and has made this sharp ascent possible.

Readership surveys conducted some time back by some leading Agencies revealed that each issue of the Bhavan's Journal is read by not less than six people. Need we say what a pleasant revelation it was to us?

By and large, our people in all parts of India, whatever be their language, religion or profession, have abiding faith in God, complete belief in the essential unity of all religions and

P. T. O.

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re fully dedicated to ethical and spiritual values. The rapid growth of the Journal is a clear reaffirmation of the ideals which will continue to sustain our heritage and culture.

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S. Ramakrishnan

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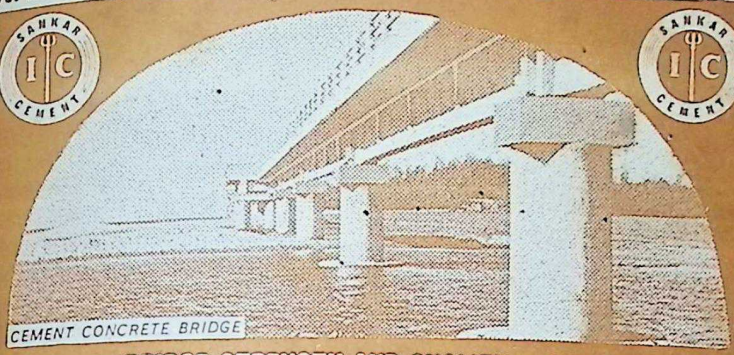
Structures of Solid Strength: *Public Works-1*



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C. RAJAGOPALACHARI

This story was written by Sri C. R. gopalachari in Tamil about 10 years for a Tamil Journal called Nan (Trusted Friend), *with the purpose making people see that the behaviour Rama and Bharata in the* Ramayan *a living and integral part of the cha ter of the better elements in our soci even today.*

This story has now been transla into English by Prof. P. Sankaran yanan, Director of Bhavan's Ma Kendra.—Ed.

WHEN Kuppanna Goundan died, his first son Suppannan was thirty years of age, and his other son Ramappan was sixteen. It was an ordinary farmer family. They lived a humble life on two acres of dry land.

Suppannan and Ramappan were sons of co-wives. For four years after the death of his first wife, Kuppannan did not think of re-marriage. He married again after that. Ramappan was his son by his second wife. He put him to School. He agreed with his wife who said: "How many can live on this unproductive dry land? Let my son go to school and study; let him qualify for an appointment by which to earn his living".

The boy was intelligent. He studied with diligence. He rose up to the eighth class and was at the top of his form. His teachers liked him very much.

The boy's studies were not stopped even after Kuppannan died. Suppannan managed to help, though with great difficulty. The year after Kuppannan died, Ramappan's mother fell a victim to smallpox and passed away.

Gradually a rift arose in the fam An uncle, Samiappan, stepped Suppanan's mother's brother sta coming frequently with his wife stayed for two or three days e time. Their village, Kaliyappa dur, was only ten miles off.

"If you go on spending like this your brother's education," obser uncle Samiappan to Suppannan, "w will happen to you? Did we all g any school?" Suppannan treated rather lightly at first. But go on ting it, even flint will wear a Suppannan began to reflect on w his uncle said. For her part, took it up with Suppann

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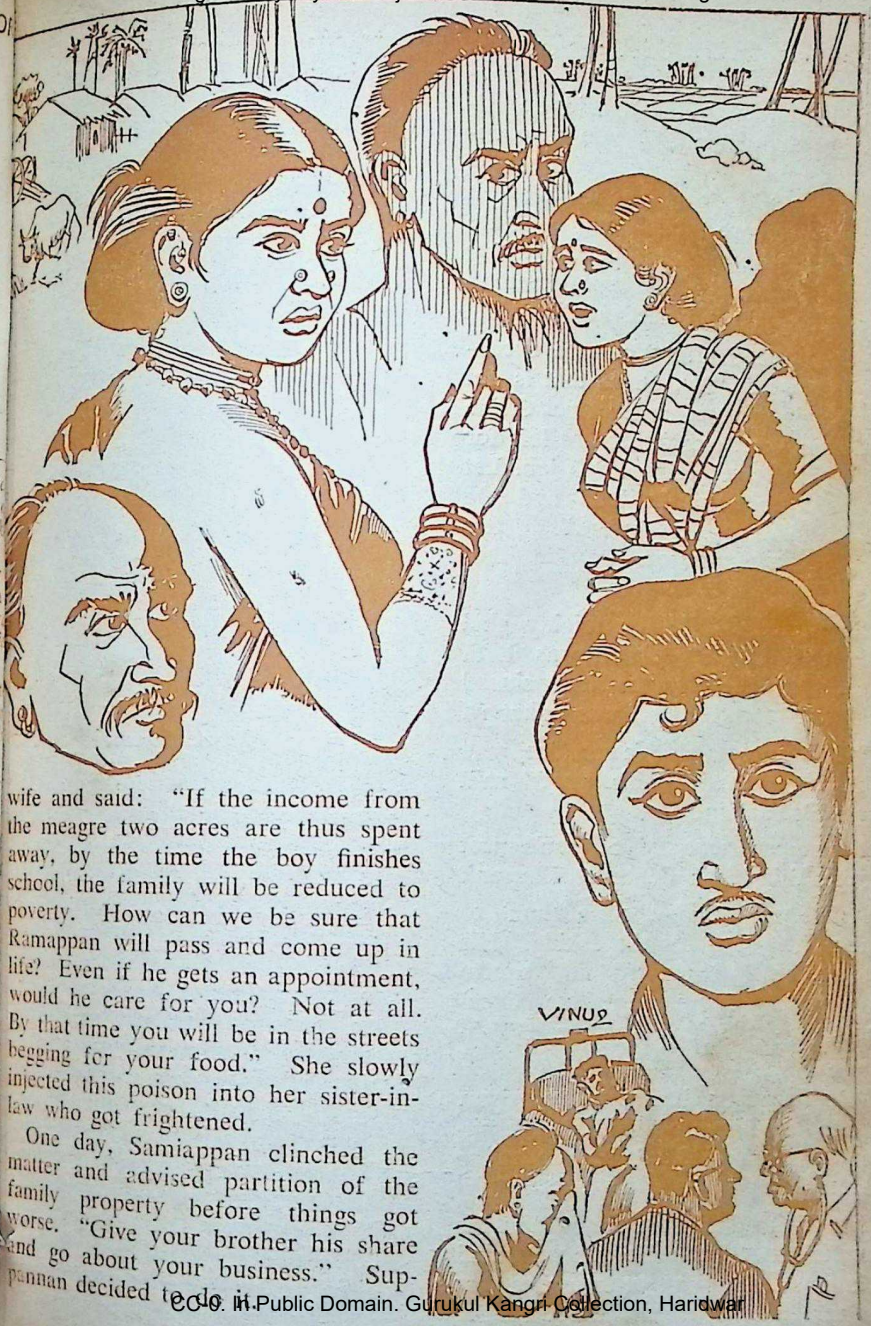

wife and said: "If the income from the meagre two acres are thus spent away, by the time the boy finishes school, the family will be reduced to poverty. How can we be sure that Ramappan will pass and come up in life? Even if he gets an appointment, would he care for you? Not at all. By that time you will be in the streets begging for your food." She slowly injected this poison into her sister-in-law who got frightened.

One day, Samiappan clinched the matter and advised partition of the family property before things got worse. "Give your brother his share and go about your business." Sup-pannan decided to do it.

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Ramappan was eighteen at that time. He was going to a High School in Bhavani. "Brother", said he addressing Suppannan, "if you have decided on partition, listen to me. If we divide these two acres between us, how can we plough and cultivate the land? It will not benefit either of us. Keep all the two acres to yourself; I do not need anything."

The uncle said: "You are speaking in anger." "No, uncle, that is not it. I only say that we shall not divide and ruin what our father has left for us. I shall seek some small job. Let my brother keep the land and the house and live in comfort." After this, Ramappan went away to Bhavani.

Suppannan's wife felt mighty glad over this. But Suppannan was ill at ease. He felt that he had sinned against his brother and was unhappy.

"If he resolves on this sacrifice, why should we stand in his way?" said uncle Samiappan.

Ramappan accepted a peon's post in the Tahsildar's Office at Bhavani.

As he was a lad who had gone to school, he got it for the asking. His teacher said in tears: "What? you to be a peon! Completing your education, you could have become a Tahsildar."

"Don't worry, Ramaswamy Aiyar, I shall pull him up," said the Tahsildar, Masilamani Mudaliar, consoling the teacher.

The Tahsildar made Ramappan his personal attendant. He was very kind to him. He let him live in a shed that was to the back of his house. As for

The Author

his food, that was provided in t Tahsildar's house itself.

Days passed on happily like this Ramappan. He was also highly gr fied in having given away the en patrimony to his brother.

Kuppu was a five year old son Suppannan. He used to come to B vani frequently and stay for two three days every time. He loved uncle very much. His mother not like this. But Suppannan not prevent it; he himself used take his son to Ramappan and le the boy with him.

"Apparently, he has enticed my by black magic. That is why he r after his uncle. One day or other,

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will do away with him with poison and thus bring ruin on our family. That way he will wreak his vengeance on us." Thus did Suppannan's wife convey her fears to the aunt from Kaliayappanpudur.

"That will surely happen" said the aunt, "What shall we do about it? This Suppannan has no sense at all. He believes that every one is innocent like himself."

Kuppu was playing in the backyard. He suddenly set up a wail: "Uncle, uncle, a serpent has stung me." Ramappan heard it and ran to the spot. He saw a cobra with its extended hood. It crawled back into its hole. Kuppu had fallen down in terrible fright. Ramappan lifted him up. He put a tight bandage above the part of the limb where the serpent had stung him. He sucked in the blood oozing from it and spat it out. He had learnt this somewhere.

At once, the Tahsildar sent the boy to a hospital. There was nothing wrong with him. He got all right. But Ramappan took ill. The doctor said there was a sore in his mouth and that the cobra poison had got into his blood through it.

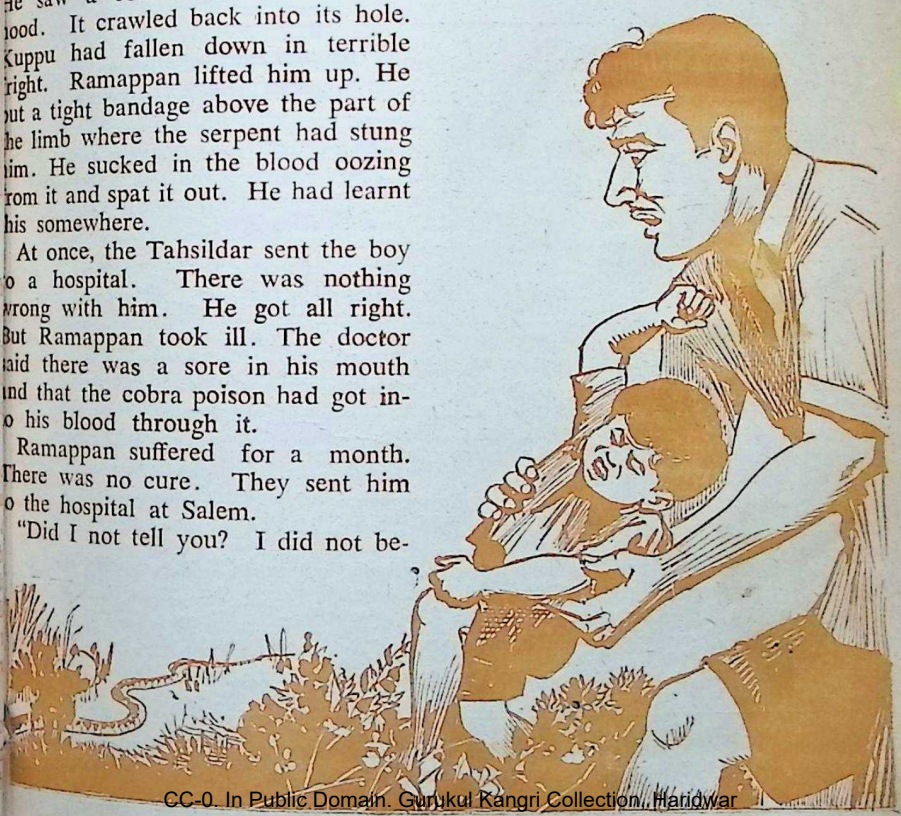
Ramappan suffered for a month. There was no cure. They sent him to the hospital at Salem.

"Did I not tell you? I did not believe it; it was no serpent or scorpion; it is all some sorcery, something shady" exclaimed Suppannan's wife.

Suppannan silenced her: "Keep quiet; do not talk stupid. Ramappan sucked the blood and saved the child. He is now seriously ailing from it."

Suppannan's wife would not be repressed. She kept on accusing Ramappan. "Why did this boy go to him? It all arose from that."

Suppannan controlled his anger. He ignored what his wife said and went about his business.



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He received news that his brother was in a critical condition in Salem and that the chance of his recovery was very poor. He hastened to Salem.

"Brother," said Suppannan, "I have greatly sinned against you. Will you forgive me?"

Ramappan replied: "You have done me no evil. Is Kuppu all right?"

Suppannan was in tears.

"Brother," said Ramappan, "do not weep. This was brought about by women at home. You are not to blame for it. What could both of us have done with that small barren field? Do not grieve in vain. My recovery is doubtful. I have saved nearly two thousand rupees. It is in keeping of the Tahsildar. He has vested it in a Bank. Whether I vive or die, it is Kuppu's propert

The Tahsildar had come there two days' leave to see Ramappan. was listening to what Ramappan telling his brother.

Turning to Doctor Swamin Aiyar who was standing by, he claimed: "The *Ramayana* is a of long ago. But we now see th our land there are still some per like Rama and Bharatha."

□ □

Pride is sweet poison; it disintegrates the individual. Hiranyakasipu, Ravana, Kamsa, Duryodhana and others attained only destruction through their pride.

—Satya Sai Baba

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. Even if we do not accept what great thinkers have said,
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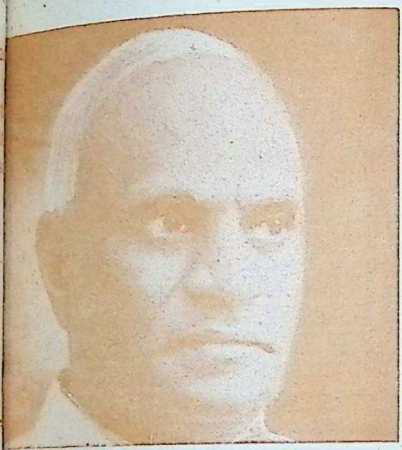

RIGHTS and DUTIES

V. GIRI
President of India

AFTER five decades of close association with policies and programmes for the people of India, both in and outside the Government, I have come to the conclusion that unless we set an example as a nation by planning to mobilize all resources for bringing about rapid social and economic changes, the political freedom we have attained, without its economic counterpart, will have no meaning.

In 1938, together with Sri Subhas Chandra Bose and Sir M. Visveswaraiya, I had the unique privilege of convening the National Planning Committee under the Chairmanship of Pandit Jawaharlal Nehru. One of the principal recommendations of this pioneering forum on India's national planning related to a total programme of man-power utilization for the benefit of all sections of the people.

The supply of our educated and technical man-power has not been tailored to the needs of a dynamic economy. The vast and almost limitless unskilled labour resources have no vocationalized education. The essence of the programme lies in its implementation in the field for the benefit of the large mass of people. We have to adopt a pragmatic approach. Nowhere else in the world have we so

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many millions to be attended to and planned for in a democratic set-up.

If we want to bring about major improvements in the economy of our people, urgent and effective steps have to be taken on a war-footing with the primary aim of generating mass employment, combined with rapid economic growth. A labour-intensive technology, to absorb the entire manpower surplus through all the channels of development, is called for.

While schemes to combat unemployment and under-employment are essential and urgent, no less important is the requisite response from the beneficiaries of such measures. Too much emphasis cannot be laid on this aspect of the problem.

If the State and the society owe a duty to the under-privileged and the have-nots, the latter owe an equal duty to the former. Every right carries with it a corresponding and inescapable duty.

Herman Finer points out: "When ... (a) right...is to be valedalised by actually being administered...a duty is somewhere created. ...For the demand for rights from the State has ever been a demand for studies by other citizens. ...The energizing factor of our rights is duty, an inescapable price. ...The State cannot give more than it takes; what it gives in Rights, it must take in Duties."

Similar thoughts have been laid down by the great socialist theoretician, Harold Laski: "I ought to have what I enjoy only as the result of the services I perform. ...The first term in a definition of rights is the limitation of desires. ...I do not exist solely for the State, but neither does the State exist solely for me. ... rights I have are given to me bec I am performing some given d ...Men must learn to subord their self-interest to the common fare."

Gandhiji meant the same t when he wrote in *Young I* (11-12-1924): "The State is the total of the sacrifice on its behal its members." On another occ he wrote in *Young India* (8-1-19 "The true source of rights is d If we all discharge our duties, r will not be far too seek. If, lea duties unperformed, we run rights, they will escape us like a o'-the wisp. The more we p them, the farther will they fly."

Writing about "the disease Rights-without-Duties", Ernest H ing said that it is only children have all rights and no duties. "Fo mature persons, *there are no un ditional rights.* ...To claim a r is at the same moment to attribu to others, and their duty to my is reciprocated in my duties to rights. For every right receiv then, there are innumerable d payable. ...Costless rights (are) ral toxin."

Even if we do not accept great thinkers have said, namely, duties must precede rights, we mu least concede that duties must fo rights as a responsive reac Without this, any demand rights will be ethically untenable, cially unjust and, in actual prac impossible of attainment.

I have elaborated on the thes rights versus duties because I am vinced that the beneficiaries of sch

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provide full employment to our people owe a duty to themselves it to society. "Self-help is the best elp" is not a mere copy-book maxim. ithout self-help, help from others ill be of little avail.

Those whom it is intended to help albeit it may be their right—owe it least to themselves actively and nthusiastically to make a success of e schemes through their zealous co-peration in a spirit of mutual help. nder-motivation must be corrected y the whole-hearted adoption of the otto that self-help is an inevitable art of mutual help.

Employment opportunities will be uitful only when the seekers of em-loyment are willing to work hard. he efforts of the State and society ill be nullified if the beneficiaries ccept the opportunities in the spirit f "doles". The unemployed and under-employed have certainly a right to adequate employment, but equally they owe a duty to utilize the opportunities not only to help themselves but to promote the well-being of the nation as a whole.

For example, in a land colonization scheme, it is essential that the colonizers should be willing and enthusiastic and should contribute *shramdan* towards all productive activity. The motivation should not be confined to the securing of gainful employment individually. Instead, the aim must be collective productivity. Those engaged in pilot projects should so work and behave as to become a model for emulation elsewhere. My idea is not to create a "famine works" atmosphere; the goal is nation-building. My conception of the socialistic pattern of society presupposes "give" as well as "take".

□ □ □

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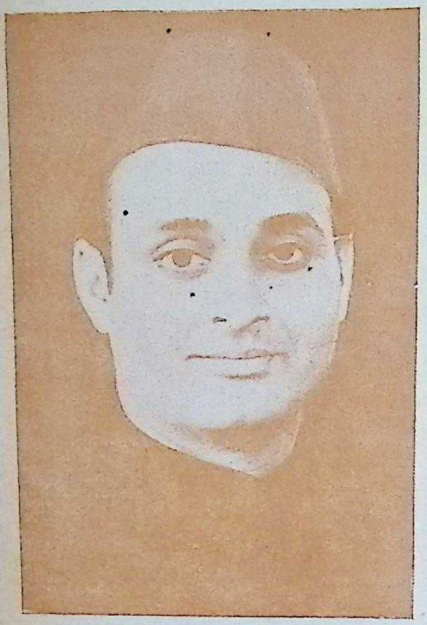

The entire younger generation is a potential storehouse of leadership... our university youth provides the richest reservoir from which the future leaders of this country will be forthcoming...

A Nation St

MAN is essentially a social an and this postulates the nec for dynamic leadership if mankin to move ahead. In the *Bhagavad* the importance of leadership is c ly enunciated:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो ज
स यत्प्रमाणं कुरुते लोकस्तदनुवर्त

"Always will people imitate a der, following the example set b action." Plato's Republic is basi an attempt to ensure for society tinued leadership of high calibre. such examples can be multiplied the classical literature of all lands day, poised precariously as man is between the prospect of unima progress and the danger of utter nihilation, this question of leade assumes added significance. With world rapidly being knit closer gether by science and technology effects of inadequate leadership in one country can easily spread vast areas, threatening a global flagration. The importance of co leadership is, therefore, more cr in this nuclear age than it ever before.

We are, at present, engaged in

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DR. KARAN SINGH
Union Minister of Civil Aviation & Tourism

Strength

exciting task of building a new and dynamic India. After centuries of servitude, we have at last come into our own as a great unified nation, stretching thousands of miles from Kashmir in the north down to Kanya Kumari in the south, from Gujarat in the west to Assam in the east. Having achieved political freedom, we are now engaged in the quest for economic betterment and social emancipation without which freedom remains largely an empty shell. In this process of nation-building, we come up against numerous difficulties. It is not easy to shake off the dead weight of centuries and surge forward into the nuclear age. Problems of economic development, polical integration and social emancipation are grave and forbidding, and if we are to deal with them successfully we require leadership endowed with courage, competence and imagination.

Indeed, a nation's strength depends to a considerable extent on its leadership, not merely in politics but in all fields of national life, including commerce and industry, agriculture and administration. In all these spheres, we need men and women with modern minds and a fresh vision, who can cut through the cobwebs of doubt and inefficiency that surround us and take the nation rapidly forward towards the goals of justice, equality, liberty and fraternity so eloquently affirmed in our Constitution. Political leadership, of course, is crucially important, particularly in a democracy where Government is by the consent of the people and for their benefit. It has rightly been said that democracy is more difficult to live with than tyranny, because it requires of its citizens a constant series of decisions whereas authoritarian regimes impose all decisions from above. It is equally true that a democracy is more difficult to *lead* than a dictatorship, because its leadership must constantly be responsive to the needs and aspirations of vast masses of people, to whom it must render a regular account and from whom it is periodically required to obtain a fresh mandate.

A democracy such as ours requires a broad spectrum of political leadership, covering not only the many thousand Panchayats that exist in this country but also numerous other levels

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of public participation in Government as well as party functioning. With the massive widening of our political base as the result of universal adult franchise, the problem arises of ensuring a high standard of political leadership. A democracy can flourish only if all those connected with representative institutions maintain at least a certain minimum standard of parliamentary decorum. Recent incidents in Parliament and several of our State legislatures lead us to wonder whether this basic presumption still holds good. If it does not, then our whole fabric of democratic institutions is in danger of being destroyed. This makes the necessity for adequate political leadership even more important.

What are the qualities necessary for dynamic national leadership in a democratic nation like ours? It would seem to me that the first prerequisite for a leader is to have what I can only term a 'spiritual' commitment to democracy and public welfare. This essentially indefinable quality combines a dedication to the public good, not merely on the intellectual and emotional planes but on a higher moral and spiritual level; a commitment to the development of all that is best in our culture and heritage, and a special concern for the welfare of the backward and weaker sections of society. Without this quality, leadership is always in danger of degenerating into sheer opportunism and the quest for personal power, both of which are disastrous for democracy.

The second essential quality is the capacity to communicate, not only with colleagues and the immediate environment but, in the broader c text, with our vast masses which involved in the democratic proc In a country as large as ours, with infinite variety of custom and tra tion, language and culture, and electorate still largely uneducated, t capacity is extremely important at national level. A leader, though should certainly have a strong p tical base in his own region, must able to communicate with a mu broader segment of the nation, merely on the verbal plane but em tionally and intellectually. With this, his efficiency will be stric limited..

Thirdly, it is essential that leader should have the courage subordinate lesser interests to t larger national good. With our bro federal structure, it is all too easy get involved in local issues, sometim to the detriment of that lar national vision which is so esse tial if we are to develop into a tru great nation. A national leader mu have the national perspective alw in mind, and must weigh every de sion and every move against this bac ground. This, indeed, is one of t important ways in which our mu talked of national integration can strengthened. It is true that we em erged from the grave crises that co fronted us in 1962 and 1965 with o unity unimpaired, even strengthene but constant vigilance is essential an our national leadership must rema actively dedicated to further streng thening national unity.

Fourthly, a leader must have th all-important capacity to take dec sions. Decision-making is often a

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excruciatingly hard task, as it is seldom a question of a clear choice between right and wrong, good and evil and it implies, rather, a careful weighing of various alternatives and a delicate assessment of the complex issues involved. At some stage or the other, however, a clear-cut decision must be taken, even at the risk of incurring the hostility or displeasure of a section of public opinion. This capacity to take clear decisions is one of the essential functions of a leader. Too often do we allow a policy of drift and indefinite postponement to hamstring our thrust towards progress, and it has been proved time and again that in the long run such dillydallying results in much more trouble than it seeks to avoid.

Fifthly—and this is closely related to the process of decision-making—is the necessity to develop a clear scale of priorities regarding the various issues concerned with national development, particularly economic progress. So much is desirable, and yet so little is possible. We can make the best use of our limited means only if we have a clear picture as to the ends which must receive priority; otherwise, there is the danger of getting bogged down in a vast series of undertakings which fritter away our resources without achieving any substantial result. While expert advice is extremely valuable in this context, it is ultimately the task of political leadership to lay down a coherent scale of priorities which is most suited to national requirements at any given time.

Sixthly, a leader in the modern age should be aware of the mighty scientific revolution that is sweeping across the world and has begun increasingly to impinge upon our own national development. We live in an age of science and technology in which there is an unprecedented increase in the tempo of change in almost all fields of human life and activity. It is the task of a leader to appreciate the importance of this factor and turn it wherever possible to our national advantage. This is not to say that every leader should be a scientist, although an increase in scientist-politicians would no doubt be a welcome development. It means, rather, that a national leader must be aware of the broad implications of the scientific revolution that is transforming the world before our very eyes, and must

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unreservedly accept the importance of technology in our economic development.

Seventhly, a national leader should also have a lively awareness of the world beyond the frontiers of India. It is true that we are a great nation containing almost a seventh of the entire human race, but no nation howsoever large can be an island unto itself, and we have of necessity to function as part of a world order. Indeed, one who knows only India lacks an important dimension which is of tremendous value in the task of providing dynamic leadership. This assumes special significance in the context of what I referred to earlier, the dire destructive potential of modern science. Willynilly, we are being driven to accept the concept of a world order if the future existence of mankind is to be ensured. The establishment of such an order, however, necessitates enlightened leadership in the nations of the world, and we in India must necessarily play a leading role in this process.

Having outlined what I consider to be the more important qualities which should inform our national leadership, I must mention the danger that always exists with regard to the misuse of this power. Although we can take justifiable pride in having maintained the world's largest democracy intact since independence, there is no dearth of instances in which political power has been blatantly utilized for corrupt ends. A number of institutional and procedural devices have been suggested—and several adop —to root out corruption, but in final analysis this can only be rem died when we develop a public mor lity which spurns the use of su means, for it remains true that society gets the sort of Governme that it deserves. Indeed, if the qu lities of leadership that I have ref red to become widely availab this itself will to a considerable exte be an insurance against corrupti and the misuse of power.

Finally, there arises the question to our leadership potential. Althou the entire younger generation by v definition is a potential storehouse leadership, I feel that our Univers youth provides the richest reserv from which the future leaders of t country will be forthcoming. I ha had occasion over the last cade to travel fairly extensive and to visit a number of Un versity centres in the country. It deeply encouraging to see that, de spite the economic and other difficu ties which these young men a women have to face, they are f of energy and idealism. The re question is whether we have the ab lity and imagination to tap this rese voir, to fan the sparks of youthf idealism into bright flames that w illumine the future of India—the I dia for the building of which coun less generations have struggled an sacrificed, an India socially emanc pated, economically prosperous, pol tically integrated, militarily stron and spiritually dynamic.

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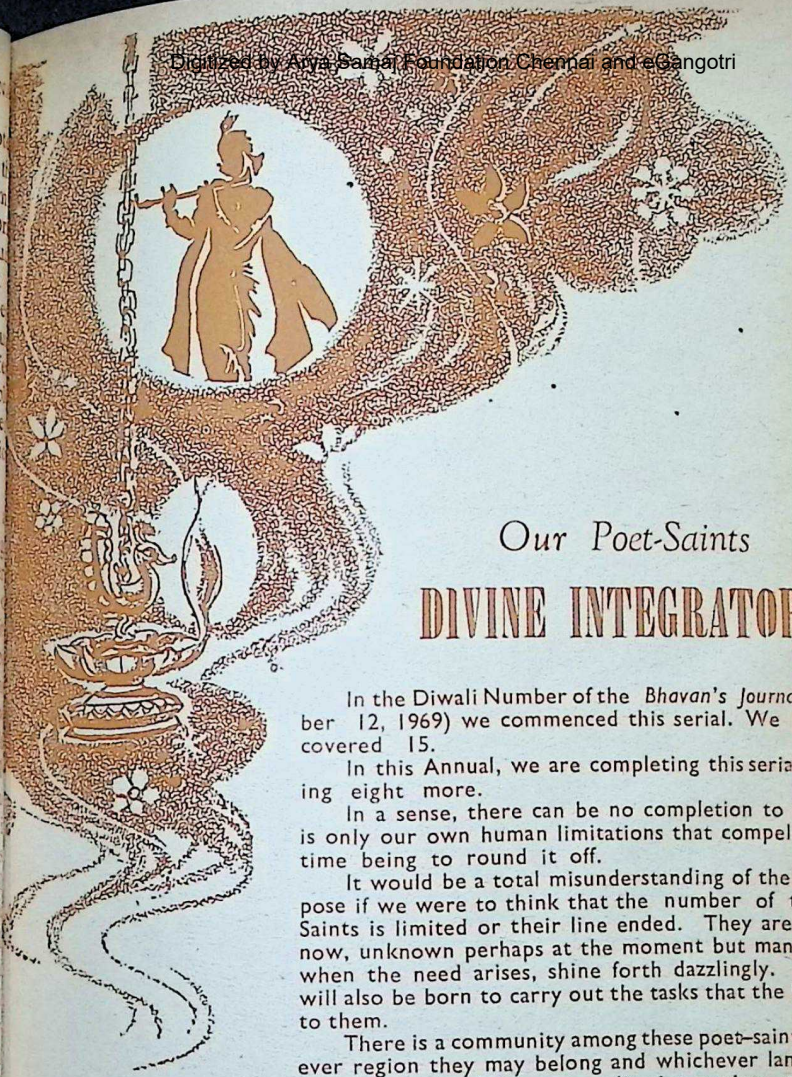

Our Poet-Saints

DIVINE INTEGRATORS

In the Diwali Number of the *Bhavan's Journal* (November 12, 1969) we commenced this serial. We have so far covered 15.

In this Annual, we are completing this serial by featuring eight more.

In a sense, there can be no completion to this task: it is only our own human limitations that compel us for the time being to round it off.

It would be a total misunderstanding of the Divine purpose if we were to think that the number of these Poet-Saints is limited or their line ended. They are there even now, unknown perhaps at the moment but many who may, when the need arises, shine forth dazzlingly. Many more will also be born to carry out the tasks that the Lord assigns to them.

There is a community among these poet-saints, to whichever region they may belong and whichever language they may speak. Probably, no egalitarian society greater than this ever existed in the history of mankind. In this Divine community there is none high, none low. Whatever their religion, customs and manners, they speak only one universal gospel, the Gospel of Divine Love. They bring down to the level of the humblest among the humans the great wisdom of the scriptures.

They also place before the world, wholesome principles that bind man and man. Where a too great attachment to and concern for the external and superficial has resulted in producing discord, they have broken the crust and laid bare the core which is one for all. Their homely and heartpiercing metaphors, their pleasing imagery and above all, the directness of their power of communication, cast a spell over people and win them over while mere logic and reasoning fail.

It is not just an intellectual conviction that comes to the people from the Minstrels of God: it is a fe[illegible]

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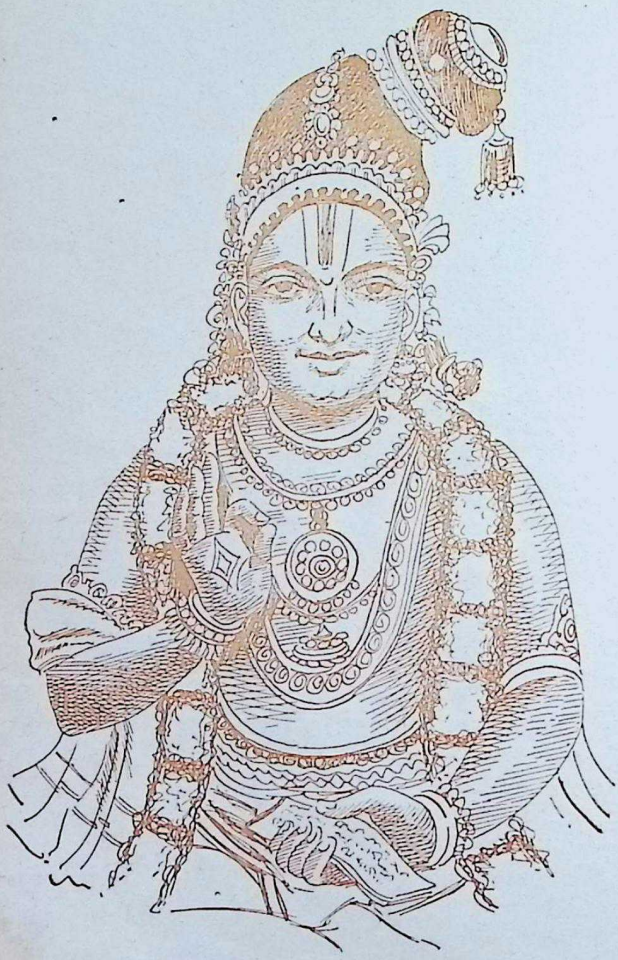

NAMMALWAR

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Nammalwar

The most important and prolific among the Alwars, the Vaishnava Saints of the South, is Nammalwar, who is described as the soul while Poygai, Bhutam and Pey are described as the mind and the other Alwars as the body. He was born in Kurukar in the Tirunelveli District and composed the *Tiru-viruttam, Tiruvasiriyam,* the *Periya Tiruvantadi* and the most well-known collections forming the whole of the last thousand of the sacred four thousands, *Tiruvaymozhi* (1102 stanzas).

Nammalwar was fascinated by the Avatar Krishna and he adopted towards his Deity the attitude of bridal mysticism. A deep mysticism informs all that he sings and he wonders why others run after pleasures of the world. He exhorts them thus: "Seek God, praise Him, surrender yourself to Him, speak of His greatness, repeatedly utter his name. He will protect and save you."

In the Tiruvaymozhi, he sings thus:

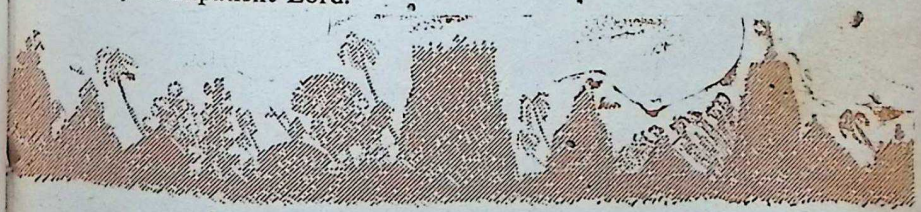
I do not say that I shall, with my own mind, fix you within myself; coming of your own accord, capturing my heart which was standing aloof, entering my body and stationing yourself there, you have become one with my life; and you will never leave me any more.

The devotee undergoes intense agony as he looks up to the Lord as lover:

Tossing about restlessly, with mind melted, singing again and again and shedding tears, calling you forth as Narasimha and seeking you everywhere, this beautiful girl is languishing.

The counter-part of this relationship between the Lord and the Lover is told here:

I desire that if I saw you, I would impetuously take you and simply swallow you; but stealing a march over me, you yearned for me and drank me off completely, O dark-cloud like God at the shrine of Katakarai, O you impatient Lord.



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Manikkavachakar

(9th Century A.D.)

Manikkavachakar was born at Vadavur, the river Vaikai near Madurai, of a Brah Minister's family of the Pandyan court of Madu It was during his visit to the port of Avudai koil for purchasing horses for the King that got enlightenment. He is remembered for his vival of Saivism by a signal defeat of Budd scholars. His psalms contained in two works, *Tiru-Vaachakam* *Tiruvempavai*, are rich in feeling and rapturous in expression; they are the most moving ones among the early devotional outpour of Tamil poets.

Manikkavachakar's life and utterances are a beautiful expressio Bridal Mysticism, in which the Lord is worshipped as the Eternal Br groom or Lover. Its highest expression was found in the loves of Gopis of Vrindavan for Krishna. Narada Sutra says—*yatha vraja g kaanaam*. A too-literal acceptance of the attitudes described is great danger of Bridal mysticism, but in Manikkavachakar, as in oth also, this is offset by the acceptance of the Lord as teacher as w *Tiruvempavai* works out the symbol of the maidens in vow during *Margashirsha* month. This vow is referred to in the *Bhagavata* where the Gopis take it for the attainment of Sri Krishna.

Sings Manikkavachakar thus:

I do not want enjoyment, I do not want enjoyment of even In (the king of heaven), O Lord who stands all alone! I desire not a thing beside your feet; my Lord! My Master! With my body mel and trembling, with hands folded on head, let me bow to you and my tears run into a stream!

Another piece, this one of Bridal mysticism, runs as follows:

O girl of long eyes! Even after hearing us be-sing that Lord w out beginning or end, that great and unique Light, you are sleeping! are your ears impervious? When the sounds of the praises of the of the great Lord Siva sung in the streets entered the house of ano girl and fell on her ears, she sighed and sobbed, forgot herself, r on her bed and when all this was of no avail, is lying prostrate th Is this your nature, friend?

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MANIKKAVACHAKAR

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BILWAMANGAL

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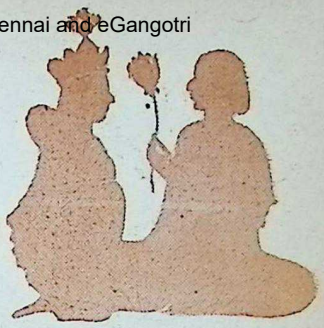


Bilwamangal

(C. 1300 A.D.)

Early in his life, Bilwamangal was a Śiva worshipper but he was infatuated with love for a courtesan, Chintamani. He misdirected all his learning and energies and composed unworthy songs for clients. But, suddenly, a change occurred in his life and a dissolute man became a great devotee of the Lord Sri Krishna and gave the world the wonderful poem, *Krishna Karnamrita* and also the *Govinda Damodara stotra*, which is so often sung.

Perhaps, no better testimony to the greatness of the poem *Krishna Karnamrita* can be given than the one that Sri Chaitanya Prabhu uttered:

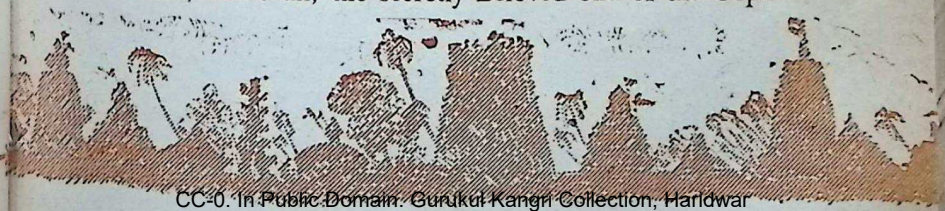
I treasure *Sri Krishna Karnamrita* as the very jewel that decorates my heart.

The utter forgetfulness that comes upon those whose mind is set on Sri Krishna is beautifully presented in one of the verses of the *Govinda Damodara Stotra*:

As the Gopi went forth to sell her butter and curds in the market, her mind was so lost pondering on the Lotus Feet of Lord Krishna, that she forgot her errand and started, instead of hawking her curds and butter, saying Govinda, Damodara and Madhava.

The mellifluous verses of the *Krishna Karnamrita* have charmed all its readers.

Sing thou, O tongue, the praises of Him, who very gently and softly plays sweet tunes of the flute; Who drives the cows to graze in the pastures of Brindavan and in the evening brings them back home; Whose praises the Vedas sing, the Destroyer of demons that spoil Indra's sacrifice and, above all, the secretly Beloved one of the Gopis.



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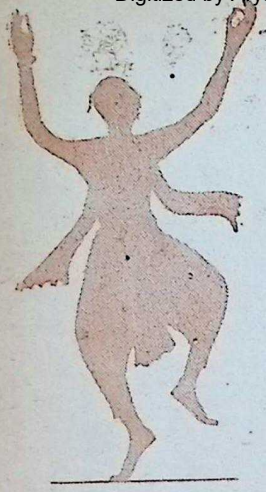

Chandidas

(1417-1477 A.D.)

Chandidas, the great Vaishnava poet o Bengal, puts us in mind of another great reli gious poet of the world, Dante, celebrated fo his *Divine Comedy*. Dante and Beatrice hav their counterparts here in Chandidas and Rami

Chandidas was a *shaakta*, but he embrace the Vaishnava cult because of the great in fluence exerted by Rami. Rami became the ideal Gopi who love Sri Krishna and was the inspirational fountain-head for the songs o Chandidas. From the taint of earthly life, their love rose to the divin level and each poured forth in ecstasy the songs of the Lord.

The song that follows is commentary enough on their sacred re lationship.

Sorrow-stricken Rami says, without thee O Chandidas!
The world is filled with darkness for me.
Chandidas thus offers his obeisances to Rami:
.....O thou washerman's daughter, Rami!
I surrender myself to thy two little lotus feet—they are so cool an console my heart
You are the goddess of knowledge, the Lord's consort thou, the ligh of mine eyes!
I even worship thee and the songs of thy praise are as garlands roun my neck.
In washerwoman's form Sri Radha has appeared in you, the sensu passions touch thee not.
Thus, sings Chandidas, his love for Rami is like pure sparkling gold.

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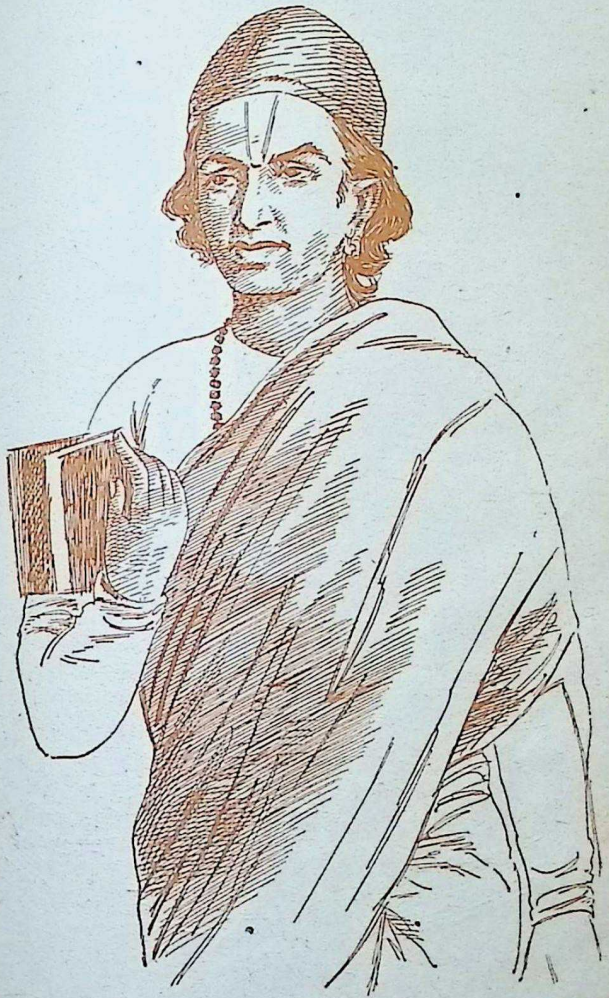

CHANDIDAS

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GURU NANAK

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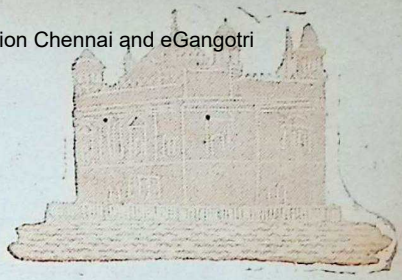
Guru Nanak

(1469-1539 A.D.)



The impact of Islam in India had its own desirous effects; many saints and religious leaders arose who produced a sort of bridge to bring the Hindus and Muslims together. Among these, Nanak, the founder of the Sikh religion, may be regarded as an important one. These mystics and saints realised that mere adherence to external forms and an insistence on their being invariably observed was the chief cause of dissension and discord. So in them, as in Nanak, we find the stress on the content, the inner spirit of things.

Nanak, whose collection of devotional songs in the *Granth-Sahib* is a permanent beacon light of spirit, is at his best in his earnest appeal for turning every moment of our lives to spiritual use, as well as in his descriptions of the multifarious efficacy of the company of the saints. By a philosophico-mystical insight, he sees the unity of the internal and the external God, as well as perceives God in all things and all things in God.

The following song of Nanak on prayers emphasises the importance of the inner content of things.

Panj nivajan vakht panj

Five prayers, five times a day,
With five different names;
Make the first prayer, truth;
The second, to lawfully earn your daily bread;
The third, charity in the name of God;
Fourth: purity of the mind;
Fifth: the adoration of God.
Practise these five virtues,
And let good deeds be your article of faith, the Kalma;
Then you can call yourself truly a Moslem.
By the practice of hypocrisy,
A man is deemed false through and through.

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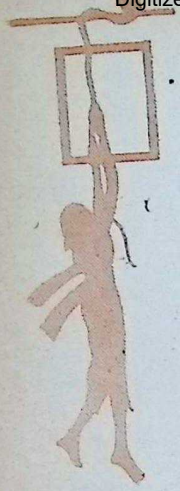

Surdas

(1479-1584 A.D.)

A blind, neglected, shelterless lad sought the shelter of all shelters—the Divine. Sri Vallabhacharya became his Guru and helped him to see through his inward eye, the Lila of the Lord. His total immersion in the Lord and the praise of His glories are evident in every one of his songs, which have been collected under the title, *Sur-Sagar*.

Surdas, with powerful and appropriate analogies, discusses the question of illusionism. The contradictions of merit and reward, the considerations of the ravages of Death, and his consequent prayer to God, to save him from helpless submission to Death, become for Surdas the chief incentives to his spiritual life.

Surdas is known for his remarkable lyrical and devotional poetry. Consider, for example, his analogies of the sparrow and the elephant in the midst of their agonies, calling upon God for helpful succour. Surdas advocates a combination of material and spiritual welfare and in this he may be likened to Yajnavalkya. His doctrine of supersensuous experience, the internal perception of God and of God's being caught up in every fibre of the devotee's body, are excellent illustrations of spiritual experience.

Here is a song of Surdas in which we have the Vatsalya bhava, *the Mysticism of Motherly love being depicted*:

Mother Yashoda laments:

Shall I thus die yearning in vain for my Krishna?
Will he never come back to my courtyard, and shall I never hold
Him with affection in my lap?

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SURDAS

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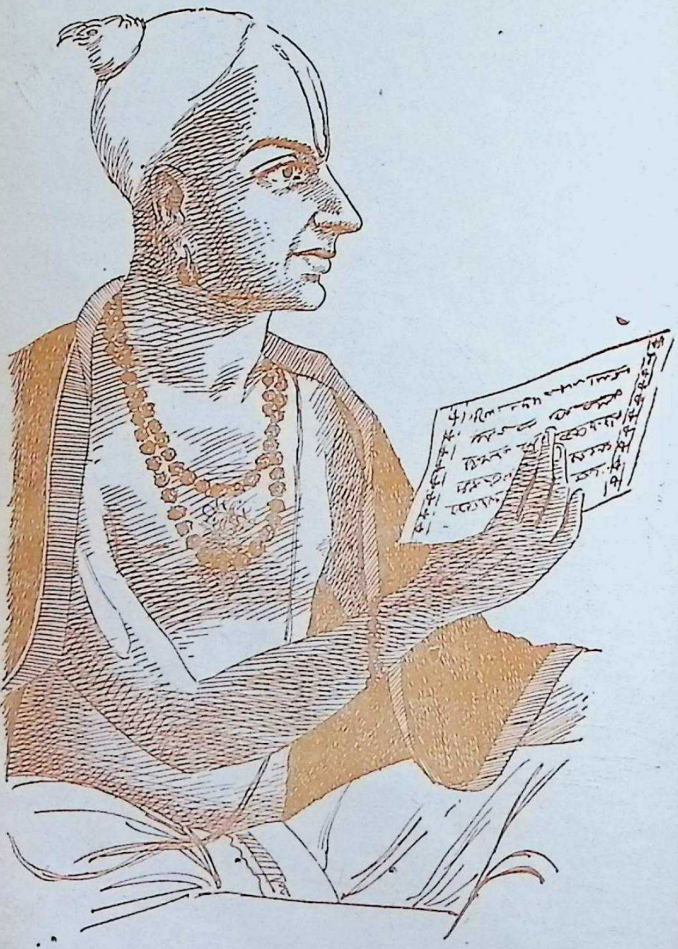

TULSIDAS

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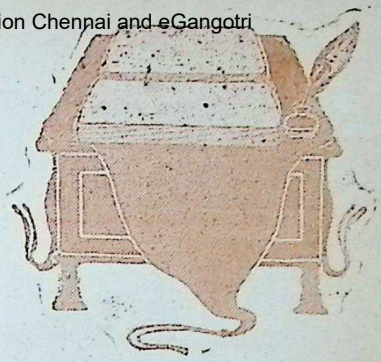
Tulsidas

(1511-1637 A.D.)



Tulsidas may be considered as the first among those saintly composers who have enriched the spiritual literature in Hindi by their poetical imagination, moral and devotional fervour and philosophical insight. There is perhaps no home in India, where Hindi is spoken, that has not a copy of Tulsidas's utterances, and even to this day the speech of the illiterate and semi-literate masses that use Hindi is graced by some one or the other of Tulsidas's utterances.

Tulsidas's uniqueness lay in the formulation of the new nine kinds of Bhakti, the apex of which all is *Rama Bharosa*. His expositions of the relation between such conceptions as *Nama*, *Rupa*, *Saguna*, *Nirguna* and *Dhyana* mark him out as a philosopher of a high order.

People all over India and elsewhere have thrilled to the great melody and beauty of his songs.

This have I heard, O Hari! that thou art the Redeemer of sinners.
Sinner am I and thou the redeemer of such sinners!
How beautiful this bond that binds us together!
The shastras *proclaim that the Lord hath redeemed*
Ajamil and Ganika and Gajendra in distress;
And countless others, by His grace, have risen.
Utter even the Name of the Lord, unconscious of that act,
From Hell to Heaven shalt thou be quick up-lifted.
Tulsidas asserts: Thy Name's potency I've known
So here am I seeking shelter at thy Lotus Feet.

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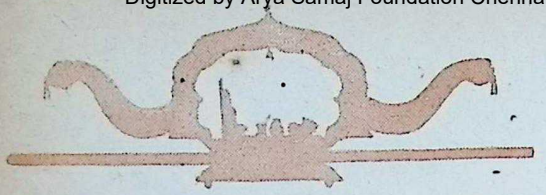

Ekanath

(1533-1599 A.D.)

Drawing inspiration from the work of Jnanadeva, who rendered the abstruse philosophy of the *Bhagavadgita* by writing an explanatory Marathi commentary on it, Ekanath wrote a commentary on the XI skandha of the *Bhagavata*. Born in a well-known family of Vaishnavas, in which Bhanudasa took birth, he was blessed by a traditional lore of devotional knowledge and learning in the family. Further, like other Maratha Saints, he had the good fortune of the company of saints and the guidance of the Guru, Janardhana. Whatever he has done, he attributes to Janardhana and even goes on to the extent of telling us that the neighbours could not understand him at all. He remained an enigmatic figure for them with all those seeming contradictions. His great piece of work is the commentary on the *Bhagavata* where he has explained every line of this work. He wrote also stray *abhangas* and songs of ethical significance.

The following extract which emphasises the inner quality of worship must make it clear why the neighbour who did not observe in him the outward marks of seeming devotion could not understand him.

"(My) body is Pandhari (shrine) and my soul is Vitthala (residing in the Pandhari of my body) ; (the soul) alone (truly) prevails (in the body) like Panduranga (that is, Vitthala in Pandhari). The waters of the Bhima (in the form of) the sentiment of devotion flow (along this Pandhari) ; (among these waters) does Panduranga (that is Vitthala) shine beautifully. Compassion, tranquillity, forbearance—these (constitute) the sands (on the banks of this Bhima) ; the (entire) paraphernalia (of the congregation) of the Vishnu worshippers is (thus) accomplished. Indulgence in knowledge, meditation, worship and discernment becomes the music of the (divine) flute. I have brought together the ten senses in unison, and thereby is the congregational worship of Gopala accomplished. (Thus) did Eka-Janardana (i.e., Ekanatha who is the disciple of Janardana) see Pandhari in (his own) body. (and also) among the people and in the forest (i.e., everywhere) ; (and to this Pandhari) does he (often) go for pilgrimage."

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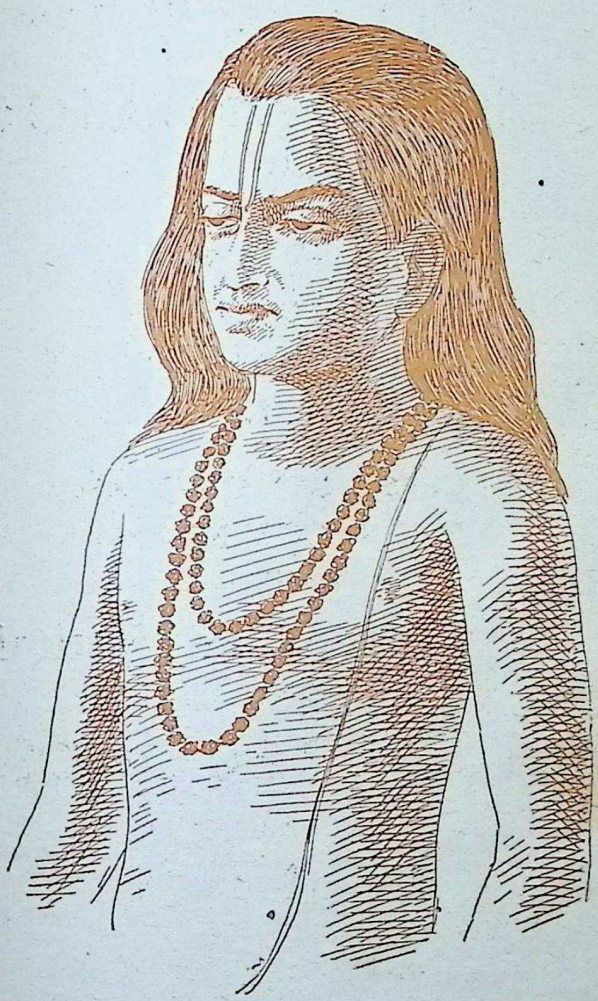

EKANATH

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M. S. SUBBULAKSHMI

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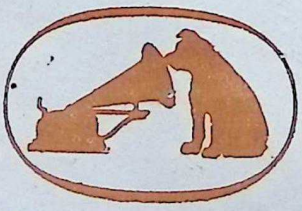

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Bhakti in Vedic Prayers

DR. A. C. BOSE

is said in the *Bhakti-Sutras* of Narada that "the giving up of the kti" helps one in the path of hakti" (*Sutra,* 49). This obviously refers to the rituals and ceremonies of Vedic worship and not to the ntents of Vedic texts. It is, however, very interesting to find that in Vedic Samhitas there are prayers ich convey sentiments and attitudes ical of Bhakti-Yoga. We may illustrate this by relevant quotations.

It should be noted that in their prayers the Vedic sages address one eva singly, or two or more or all evas together, without any change the emotional attitude. They also eak of the unborn or unmanifested Absolute (*aja*), in cryptic terms e the One (*ekam*), That (*tat*), That ing (*tat sat*), the Imperishable or ernal (*aksharam*) etc., in the neuter gender and singular number, signifying that It is formless, attributeless, ss. The Absolute is said to be n or manifested (*jata*) in the phenomenal world as Devas (*Rigveda,* III. 55.1), who are spoken of in the masculine and the feminine gender, and the singular, the dual and the plural number. Therefore, the Devas are singly and collectively identified with the Absolute. Thus, a Deva or Devi is thought of as the Supreme Being and described in superlative terms as 'the greatest', 'the best', 'the dearest', etc. Hence, like the Absolute, a Deva too is identified with other Devas (e.g. Agni in *RV.* II.1), and sometimes described as 'All-Devas-in-One' (*visvadeva,* e.g. Savita in *RV.* V. 82.7). The Veda asserts: "Great and single is the Godhood of the Devas" (*RV.* III.55, repeated as a refrain in 22 stanzas).

The attributes of the Devas are based on fundamental Vedic values—Truth (Satya) and Eternal Law (Rita or Dharma); so what is opposed to Satya and Rita—*asatya, anrita*—is ungodly. "Devas are always pure" (*Sukla Yajurveda*) and infallible

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(*amurah*) and "they never separate nor hate one another" (*Atharva Veda*, III. 30.4). The Devas being the One in Many, all their names are "worthy of homage (*namasya*), worthy of praise (*vandya*) and worthy of worship (*yajniya*) (*RV*. X. 63.2). So, it is evident that the Vedic Devas are different from polytheistic gods.

Keeping these points in view, we may consider passages from the four Vedas in illustration of the spirit and ideology of Bhakti-Yoga. Let us take the classification of Bhakti-bhava under the usual six heads.

(1) *Santa Bhava*, explained as the attitude of serene admiration of the glory of God. ('Love of the Divine attribute of glory'—Narada). Let us take the following:

"In love Thou madest the dawn glow, in love Thou madest the sun shine. Thou (Indra)...growest great, surpassing all glories." (*RV*. III. 44.2).

"This Savita's own supremacy, most glorious and beloved, none can diminish." (*RV*. V. 82.2).

"May our hymn rise to Vishnu whose three places, imperishable, and full of sweetness, rejoice with holy bliss..." (*RV*. I. 154.4).

(2) *Dasa Bhava*: the attitude of the servant towards the master.

"Like a servant (*dasa*) may I do service to the boundless One (Varuna). May I, free from sin, serve the Deva who is inclined to wrath (for my sins)." (*RV*. VII. 86.7).

(3) *Tata Bhava*: the attitude of the child towards the parents.

"We glorify Rudra, the Father of

The author

the universe, with these our son day and night." (*RV*. VI. 49.10).

"With my sweetest song, power Indra ! I grasp the hem of Thy g ment as the child clasps the father (*RV*. III. 52.2).

"Our Father, our Creator, our D poser, ...He (*visvakarman*) is One alone, bearing the names of Devas." (*RV*. X. 82.3, *YV*. *AV*.).

"May Aditi accept my song of pr as a mother accepts her dear, he gladdening son." (*RV*. V. 42.2).

In the following, a Deva is ca both Father and Mother:

"Thou (Indra) hast been, ben cent One! our Father and our Moth So, powerful Lord! We pray for T bliss." (*RV*. VIII. 98.11, *S AV*.).

"Thou (Agni) Helper, must known as Preserver, and as Fath and Mother of mankind for eve (*RV*. VI. 1. 5).

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(4) *Sakhya Bhava*: the attitude of friend towards a friend.

"Be Thou, Indra, most dear to us, friend (*sakha*) to help us (*RV*. VIII. 3.3).

"I extol Agni, your dearest Guest, dear as a Friend (*mitra*). (*RV*. VIII. 84.1, *SV*).

(5) *Vatsalya Bhava*: the attitude of parent towards the child.

"This is Vena (meaning, the loving One)...Him the sages with their hymns caress as a Child (*sisu*)" (*RV*. X. 123.1, *YV*. *VS*.).

"Hymns kiss the admirable Child (Suparna)" (*RV*. IX. 85.11).

"With a simple heart I have seen Him (Suparna) from near: His mother kisses Him and He kisses His mother" (*RV*. X. 114.4).

(6) *Madhura Bhava*: the attitude of lover towards the beloved.

"Bounteous as the lover of a maiden" (Ref. to Asvins. *RV*. I. 117.18).

"Indu (Soma), be sung as a lover to the beloved" (*RV*. IX. 96.23).

"Accept with love, Pushan, this song of mine. Be gracious to my worshipful thought as a bridegroom to the bride." (*RV*. III. 62.8)

In this class, we may place what Narada calls *kanta-asakti*, the love of a husband for the wife.

"May Savita, the Upholder of the heavens, Lord of Bliss, turn towards us as a husband (away from home) turns towards the wife" (*RV*. X. 149.4).

Narada in his *Bhakti-Sutras* speaks of five more attitudes of Bhakti. Four of them can be illustrated from the Vedas.

(i) *Rupa-asakti*, love of (Divine) beauty.

"Clad in vesture He (Indra) was beautiful to look on like the heavens." (*RV*. VI. 29.3).

"He (Varuna), the Poet, cherishes manifold forms of beauty (*rupa*) like the sky" (*RV*. VIII. 41.5).

"You Two (Devis Usha and Night), each different from the other, have made twin Beauties of Yourselves..." (*RV*. III. 55.11).

(ii) *Puja-asakti*, love of worship.

"Come now and let us pray to Indra with our hymns! May He be glorified with pure praise-songs. May the pure, blissful One be pleased" (*RV*. VIII. 95.7).

"Come together, you all, with the power of spirit, to the Lord of heaven. Truly He is One, the Guest of the people" (*SV*. 372).

(iii) *Smarana-asakti*, attachment to the memory of the Deity.

The Vedic age not only looks back to the past through memory, but also forward to the future in expectation:

"Those mortals are gone who saw the beaming Usha in former ages.

She is now being viewed by us, and they are coming who will see Her in times to come." (*RV*. I. 113.11).

(iv) *Atmanivedana-asakti*, the love of self-dedication.

"Thou (Indra) art ours and we are Thine." (*RV*. VIII. 92.32).

"I will not sell Thee (Indra) for a great price, not for a thousand nor for ten thousand, O mighty One!..." (*RV*. VIII. 1.5, *SV*).

Allied to this is the Bhakti attitude of Saranagati, taking refuge in God

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and making total surrender of oneself to Him, which also is found in the Vedas.

"Truly Lord! we are Thine, we worshippers depend on Thee. Except Thee, O much invoked! O mighty Lord! there is none to help us. (*RV.* VIII. 66.13).

"We rest on Thee, Lord of strength (Indra)! as old men rest on the staff. We long to have Thee by our side. (*RV.* VIII. 45.20).

"A fountain in the desert art Thou, Agni, to the worshipful man, O ancient King!" (*RV.* X. 4.1).

"As birds spread their sheltering wings, so let your protection (*sarman*) cover us (O Adityas!)". (*RV.* VIII. 47.2).

The Veda contemplates the Divinity as the absolute, giving shelter to all.

"The (sage) Vena sees the Ultimate Reality (*tat sat*), hidden in mystery in which all come to have one home..." (*YV. VS.* 32.8).

Saranagati induced an active attitude to life in the Vedic people. The soldier resisting the aggressor, clad in the coat-of-mail, prays:

"My prayers (*brahma*) is the coat-of-mail within me" (*RV.* VI. 75.19). To this the Samaveda adds. (SV. 1872):

"Divine protection (*sarma*) is the coat-of-mail within me."

(v) Narada speaks of another type of love of God—love out of the pain of complete separation from Him (*parama-viraha-asakti*), like that of Krishna's companions after His departure from Vrindavan as in the *Bhagavata Purana*. This strikes a n of tender wistfulness in mediae Vaishnav poetry. But Vedic sa are elated by their visions of the vine into intensely joyous expressi which have been compared to "j lant streams bursting from the mo tain" (*RV.* X. 68.1). They re their visions of Divine glory (*bhar* (as in the famous Gayatri pra into glorious language—*bhargas vak*: (*AV.* VI. 69.2; IX. 1.19)

Narada in his *Bhakti-Sutras* that among worshippers there is distinction based on caste (j learning (*vidya*), beauty (*rup* family (*kula*), wealth (*dhana*), oc pation (*kriya*), and the like (S 72). The Vedic sages too speak the 'glorious' and the 'blissful' (i *yani*) Word (*Vak*) of the Veda the people: to the brahmana, the janya (kshatriya), the sudra (lab er), the vaisya (farmer and trad to their own people (*svyaya*) an the foreigner (*aranaya*) (*YV., VS.* 2).

In Vedic ritualistic worship, hymns of the Vedas were recited sung before large gatherings of p ple. Thus, the Vedic religion, o nating in the spiritual visions of sages and their revelation, not o inspired the noblest souls but also came a mass religion, to which people gave a creative response. Veda supports this, as we find in following assurance:

"Even when hundreds and th sands of singers pray to Him, Song-lover, He finds it good." (I VI. 34.3).

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BUSINESS & INDUSTRY IN THE SEVENTIES

The most tragic aspect of India's economic life is the slow repudiation, in the name of socialism, of a wisely chosen policy of mixed economy as the pattern for industrial development. So bewails, Sri J. R. D. Tata, at the state of affairs while discussing the question of "Business and Industry in the Seventies," in his lecture delivered at Madras under the auspices of the Madras Management Association, as part of the "Anantaramakrishnan Memorial Lecture" on the occasion of the presentation to him by the Association of the "Business Leadership Award".—Ed.

J. R. D. TATA

I FEEL greatly honoured by the c cision of the Madras Managem Association to make me the first re pient of their Business Leaders Award, and to invite me to deliv on the occasion of this award, t first Anantharamakrishnan lectu Had he been alive today, he would am sure, and very rightly so, ha himself been the recipient of th award, for no man did more to pr mote the industrial development South India, showed greater busin leadership and maintained higher et cal standards and ideals of serv than this great industrial pioneer Madras. His life and work personifi the social content of business of whi so much is talked about today. A though he and Jamsetji Tata liv nearly a century apart, there was mu in common in their approach to bu ness and to their employees and their industrial philosophy. Like Ja setji Tata, Anantharamakrishnan b lieved in the concepts of trustees and industrial democracy, involvi not equality for all but equal oppor nities for all. He set out to prov this opportunity in a part of Ind which by tradition had in the p been largely non-industrial. While r respected traditional values, his mi and his outlook was wholly mode and international. Like Jamsetji, believed that through disciplined ha work, through the application of s ence and technology, and through t use of her own indigenous talents a skills, India could be brought forwar into the front rank of modern indu trial nations. Finally, like Jamsetji, most ably believed in these views an

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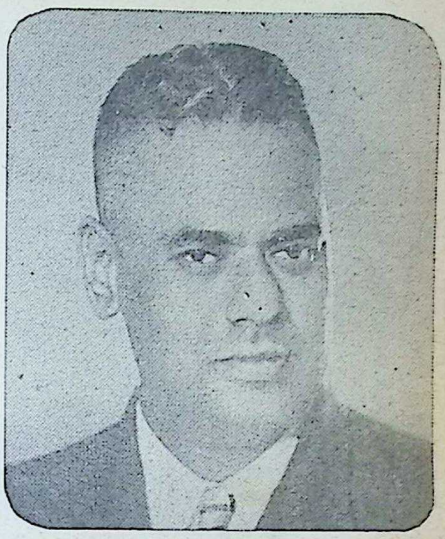
ideals, but set about in his own way and to the extent of his own resources to bring them to life.

Anantharamakrishnan's premature death was a grievous loss not only to the industrial and business group he had created and managed with such dedication and success, but also to the whole Indian business world, for men motivated by such ideas and ideals have unfortunately been the exception rather than the rule in our country. Had Indian industry more men like Anantharamakrishnan, inspired by the trusteeship concept of Mahatma Gandhi and Jamsetji Tata, its public image would be a very different one from what it is today, and so would its treatment at the hands of Government and Parliament.

Today, let us face it, the reputation and image of private enterprise is far from being commensurate with its massive contribution to India's industrial and economic development during the last half century. To those of us who believe in private enterprise and are anxious to work for the economic revival of our country, such a state of affairs is of serious and deep concern and frustration. A more serious consequence, however, is that as a result of the suspicion and hostility which this poor image of the Private Sector has generated in the minds of Government and Parliament, it is being increasingly denied the opportunities to play the full part of which it is capable, along with the Public Sector, in developing the country's economy. To the innumerable restraints against exercising initiative and responsibility, to which it has been subjected in the past through a host of legislation, controls and regulations, is now added the concept that however resourceful, honest and competent a large company may be, and therefore however capable it is of expanding the wealth and income of the country, it must be prevented from growing further, lest too much power be concentrated in the hands of its management. As a result, many sound projects of importance to the country put forward by honest, competent and resourceful companies are being frustrated to the detriment of the economic development of the country.



Sri S. Anantaramakrishnan

A Challenging Task

We stand today on the threshold of the second development decade, in which Indian industry in both sectors will face a most challenging and difficult task. It is clear that if the present situation persists into the seventies and we are subjected to even

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greater restraints than we are today, it will be impossible for us to meet this great national challenge. Before I attempt to analyse the causes of our failure to earn the confidence and support we feel we deserve, and to make a few suggestions in regard to what we should do about it, let me briefly give you a vision of this coming decade and of the role industry will be called upon to play in it against the background of the sixties.

As we all know, the decade of the sixties will have been in many ways a disappointing one. India will have failed by a wide margin to achieve the target 5% rate of growth set before her and 67 other developing countries by the U.N.

Perhaps most disappointing of all will be the fact that our per capita income will have increased by less than 1% per year and continues to be perhaps the lowest in the world. In this context, it is of interest to note that in the early sixties the view was held amongst some of our leaders that a minimum growth rate in real per capita income of 3% to 4% per year was essential to the survival of constitutional processes. One cannot but wonder to what extent recent political events in the country were due to our failure to provide this minimum rate of growth.

The decade was, however, by no means one of unmitigated failure and was in fact marked by some significant achievements. Perhaps the happiest event of the sixties was the beginning of the Green Revolution we hear so much about today, and the consequent failure of the prediction by some world experts that famine would inevitably grip India in the seventies. Except, unfortunately, in regard to road building, considerable additions to our infrastructure were made and will have trebled our power generating capacity and our shipping tonnage. By the end of next year, 70,000 villages will be electrified. Here I would like to pay tribute to the State of Tamil Nadu which has been a pioneer state in bringing light into the darkness which brooded over our countryside since the beginning of time. After some ups and downs we also made striking gains in our exports, particularly non-traditional, as well as import substitution, which helped our foreign exchange resources to climb back from a low of $ 525 million to nearly $ 900 million.

Now for the seventies. In order to make sure that the few figures I shall mention cannot be quoted against me in the not unlikely event that they prove wrong in the future, I have taken the precaution to lift them mainly from the draft of the Fourth Plan prepared by the Planning Commission.

The target set is for an annual 6% rate of economic growth. This will require that we raise our national income by Rs. 27,000 crores to Rs. 58,000 crores by the end of the decade. Taking into account the predicted increase in our population, our per capita income should rise by about 4.3% per year as compared to less than 1% during the previous decade and reach Rs. 844 at the end of the decade, all these figures being at constant prices.

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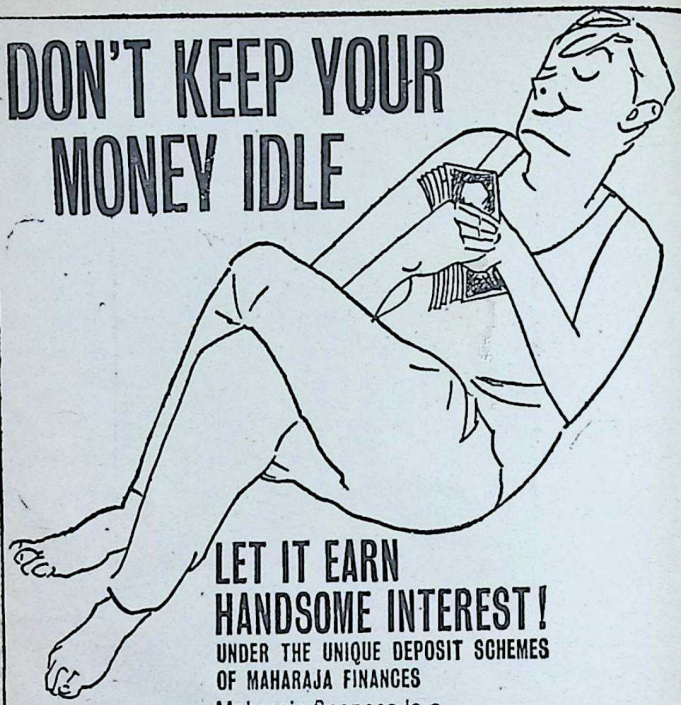

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Double Growth Rate

It will thus be seen that the economy as a whole will have to grow at a rate more than double that achieved in the previous ten years. For Industry, alone, including mining, the task will be a formidable one. Its output will have to grow each year at a compound rate of 9% involving an increase of annual output from the present Rs. 6,000 crores to over Rs. 15,000 crores by 1980. Fertiliser production will have to increase five-fold and steel, aluminium, commercial vehicles and machine tools three-fold.

In servicing agriculture alone, we shall need to produce every year some 12 million tonnes of fertilisers, 200,000 tractors, and at least one-and-a-half million power-driven pumps.

The burden of exports and import substitution will fall entirely on Industry which will have to boost its non-traditional exports from the present Rs. 300 crores by four times to Rs. 1,200 crores a year.

The extent of the financial effort to be made by Industry can be gauged from the fact that it will be expected to invest Rs. 12,000 crores of which nearly Rs. 5,000 crores will have to be found by the private sector, involving a four-fold increase in the present rate of capital formation.

New Solutions

In the light of past performance, some of you may feel that this vision of the future is a visionary one and yet, formidable though the task may be, it is certainly not an impossible one. If several developing countries, including Taiwan, Israel, Mexico and Australia, could raise their industrial production by more than 15% per year for 10 years, surely a growth rate of 9% should not be out of our reach.

There will of course be innumerable problems to be solved and difficulties to be overcome. In fact, if there is one thing about which we can be sure, there will be no shortage whatever; it will be problems and obstacles. Most of the old problems will faithfully remain with us and new ones will be added to them for many of which we shall need new solutions.

Some problems will be created by our past successes, such as the Green Revolution which already is showing signs of creating tensions amongst various classes of farmers which are being exploited by extremists in some parts of the country. The rising prosperity in the countryside will generate an unprecedented demand for money, goods, administrative and intellectual talents, which will strain our resources to the breaking point.

Perhaps the most serious of all the problems that we shall face will be that of unemployment, itself largely created or aggravated by the overshadowing one of our exploding population which multiplies all our difficulties, swallows half the fruits of our efforts and expenditure, and is the prime cause of the abysmal poverty of the masses of our people.

The magnitude of the unemployment problem we shall face can be gauged from the fact that in spite of the investment of nearly Rs. 25,000 crores during the Fourth Plan, unemployment by the mid-seventies will be

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...n million or more than double the present 13 million.

In view of the human misery involved in such massive unemployment and of its explosive potentialities, it is imperative that, in addition to the programmes of development as outlined in the draft of the Fourth Plan, special employment-generating measures be undertaken on an emergency basis during the next decade and thereafter, if necessary, for so long as the jobs available in the country exceed the number of new job seekers.

Jobs for a Million

I suggested in Delhi the other day a massive countrywide road building programme as part of an integrated rural works programme. Without making any detailed enumeration of the striking benefits which it would bring in its wake, I need only say that, apart from creating vast job opportunities, direct and indirect, and galvanising economic development in the areas in which the new roads would be built, the benefits of such a programme would have the advantage of going primarily to the most underprivileged people in the land.

I have estimated that a road programme which would give direct employment to a million men and women and to another 1½ to 2 million through its multiplier effects would cost about Rs. 250 crores per annum. Considering the contribution of around Rs. 600 crores a year which the road transport industry makes to the public exchequer, financing such a programme should not be difficult. But even if the cost were to be met by deficit financing, it would only increase by half a per cent the present rate of deficit financing of about 1% of the national income.

One of the most difficult problems we shall continue to face in a greatly aggravated form in the next decade will be that of the migration of millions of people from the countryside to the cities, leading to even bigger and worse slums and squatters' colonies than those we have in our larger cities today.

The Pearson Commission in its report has singled out India as the worst example of this phenomenon and have said: "If the present trends continue, the largest cities in India will have over 35 million inhabitants by the year 2,000". This grievous problem will require heroic solutions and vast amounts of money.

Industry will have to face many specific problems of its own, including those of raising adequate finance and foreign exchange, minimising the frightful delays from which all projects seem to suffer in our country, developing adequately trained skilled labour forces and management cadres, and above all, in maintaining a reasonable degree of discipline in factories without which production on the scale contemplated will be impossible to achieve. Today India loses every year in labour stoppages of one kind or another nearly 10 million mandays as against 50,000 in Germany which has twice the labour force.

Total Co-operation

In the light of all these problems and difficulties, the task before us will indeed be a heavy one. The job can be done, but only on the basis

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of a total co-operative effort akin to a war effort between Government, Industry, both private and public, and every organisation and individual in the country capable of playing a significant economic role, however small.

As I have said elsewhere, the growth potential is there, as demonstrated by the brilliant performance in the last few years of millions of largely uneducated farmers. But with all the goodwill in the world and with all the resources in men, money, materials and dedication we can muster for it, a programme of this magnitude cannot succeed if for political or other reasons, it is subjected to interminable delays in decision and execution, to endless red tape and to restraints instead of encouragement imposed on important productive sectors. To be specific, it will be impossible for private industry to bear, as contemplated in the Fourth Plan, 40% of the burden of the country's further industrial development if it continues to be hamstrung by the present straitjacket of regulations, controls and restrictions which will be further extended and tightened in the near future if legislative enactments at present before Parliament, and proposals such as contained in the Dutt Committee Report, are implemented.

It is to me one of the most tragic features of India's economic history since Independence that, having wisely chosen a mixed economy as the pattern for industrial development most appropriate to its needs, our rulers and legislators then took over the years every possible step, in the name of socialism, to impede the effective functioning of one of its two basic elements.

The Private Sector has today reached a stage of development and expertise where it can make a massive contribution to the country's further economic development. The vast majority of India's entrepreneurs, large and small, are patriotic and socially conscious men who do not ask for special favours or large profits, nor seek monopoly or any concentration of wealth and power. All they want are the opportunities to exercise their initiative and skills to apply their resources for the country's benefit as well as that of their shareholders, labour and customers and, above all, to be allowed to get on with the job.

(To be continued)

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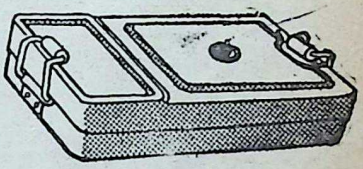

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JAYAPRAKASH NARAYAN

THE CONCEP

Loka-niti *or* Loka-sakti *and* Rajya-sakti *were the two distinct nomenclatures that emanated from Vinobaji's thinking as the Bhoodan movement progressed rapidly.* Loka-niti *is the moral power and sanction of the people as opposed to the power of the state resting upon ultimate sanction of violence. The concept of* Loka-sakti *and its four aspects were lucidly presented by Sri Jayaprakash Narayan in a seminar of Social Scientists. Extracts of his speech are reproduced here.*—Ed.

IT should be emphasised that *loka-sakti* is a concept which is being undertaken to achieve certain goals, and the goal is the creation of a new kind of society, a new society in which the greatest good of all is attempted to be achieved. I think the whole process of achieving this goal lays a much greater emphasis on the movement for *loka-sakti* and much less on *rajya-sakti,* though it does not completely eliminate *rajya-sakti* or refuse to take into account the fact that the State is to play a role in the creation of this new kind of society. But the role assigned to the State is a minor one.

Sarvodaya View on Politics

The Sarvodaya movement is interested in building up from down low and therefore it hopes that sufficiently powerful movement created, it will be reflected in legislatures and thus this move may lead to building up *loka-s* A question is often raised why Sa daya movement does not becom political party and enter the leg tive bodies, or try to establish Sarvodaya society of its conc through legislative action? But Sarvodaya view is that the Sarvo worker, himself remaining out of p tics, should work for the creation a mass movement and that ultim the Government will have to t notice of it. From the nature of society, of its concept, and of the c cept of Sarvodaya itself, it is imp that a major part in the process is be done by the masses themsel The role of the State in the whole p cess is a minor one and even that is also to be influenced by mass m ment based on *loka-sakti.*

Four Dimensions of Loka-sakti

In my view, there are four differ ways in which the word *loka-sakti* being used in the Sarvodaya m ment. The first is *loka-sakti* in t

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OF LOKA-SAKTI

sense of reconstruction of small neighbourhoods and communities. In this sense, *loka-sakti* may be described as the voluntary collective endeavour of groups and masses. If the people are able to identify their problems and do their utmost to solve their problems, or even if they are able to make others to give them the help, for example, compel the community development organisation to give them the help that they require, this will create that kind of *loka-sakti*.

The whole dynamism and spirit seem to have gone out in this country, but in some parts this has been more and in others a little less. One thing that Sarvodaya wants is to create this kind of *loka-sakti*. I do not know if the Sarvodaya movement has been able to do this. Some villages, given the proper leadership, have been able to do something. But even after many years of freedom it does not appear that the people in the village are on the move. It is an important question as to how the people could be made to do something, either on their own or, if they do not have the resources, to demand the resources from others—from the government or the money-lending agencies, banks, etc.

The second concept of *loka-sakti* is used in Sarvodaya in the sense of people's power as an action of resistance. According to Gandhiji, this meant building up the capacity of the people to resist any wrong, or to resist authority when it is abused. Real *loka-sakti* wlil come not only when people are able to solve their own problems or work for their own development, but also when they can demonstrate that they can regulate and control their own affairs. Such dynamism is absent not only from villages but it seems to be going out from the whole society and it is for the social scientists to say why it is so and how to restore it.

Thirdly, *loka-sakti* as a concept means force, which can bring about changes in the institutions or changes in the situation in which people find themselves. It can even overthrow governments to bring in its own concept of government. This implies non-violent resistance, non-co-operation, and other means through which a wrong is resisted, or the existing state of thing is changed.

The fourth concept of *loka-sakti* is a combination of all the three I have

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described earlier. This means that even where there are certain institutions of the people. There it will be more possible to have *loka-niti*. If *loka-niti* is properly developed and *rajya-niti* is subordinated to it, the state will be a gradually shrinking entity though it may not vanish completely. Its coercive concept, however, will be reduced to a large extent. Ideally, to the Sarvodaya philosophy, the concept of state does not exist at all. But, in practice at least it should be possible to reduce its role to the minimum, and as Lenin said, it should mean "management of things by men and not of men by men". Mr. Barnabas talked of welfare state or welfare society. According to this concept of *loka-sakti*, if there is such an institution as state at a long distance from the people, say at the centre, then

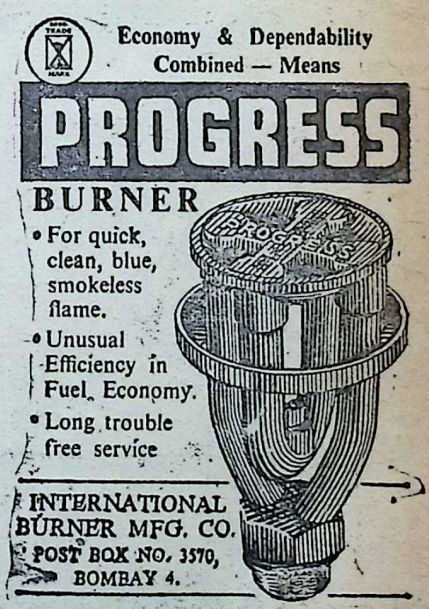
the people should not only do something for themselves, but so long as they do not become a force strong enough to be self-governing, and so long as they cannot manage their own affairs, the real *loka-sakti* will not be achieved.

This would mean that *loka-sakti* as a result, should take the form of a political institution, a structure of society, which makes it possible for all people to participate in their own political life and in so much emphasis on community, Gram-raj, Nagar-raj, etc. There is so much emphasis on community self-government, because it is only at this level that the people can really participate in the management of their affairs. At this state level, there will have to be some sort of a representative system, though I think the present representative system is much less representative than the structure visualised by the Sarvodaya movement. Though the *loka-sakti* concept was there in Gandhiji's time, Vinobaji has given some more thought to it and further developed it. He has developed another concept which goes with *loka-sakti* and this concept is *loka-niti*. The meaning of *loka-niti* is somewhat akin to the fourth concept of *loka-sakti*. It is that the people should manage their own affairs. *Loka-niti* also implies the idea of partyless government.

I have tried to place here the four different concepts of *loka-sakti* and also tried to relate *loka-sakti* with *rajya-niti* at the higher level.

Loka-niti Vs. Rajya-niti

Now what happens at the lower



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the welfare of the people looked after from the centre might be a danger to the people; it will be something undesirable and undemocratic. This would mean that the individual citizen is a less responsible member of his community. Welfare, put in the context of *loka-sakti* and *loka-niti*, will be something which people will look after themselves, at least at the spontaneous level, or at the level of the small community.

In spite of so many years of Gandhian constructive work the fact is that its ideal still remains an ideal, and we are very far from creating enough *loka-sakti* even in certain reconstruction areas. The difference between *loka-sakti* and *rajya-sakti* would be that you have attained a certain level of moral 'force' in order that *rajya-sakti* may have to be used to achieve certain ends. In some villages, *loka-sakti* has been built up to some extent, and in those villages it has been possible to do something. But whatever has been done, has been done partly through *loka-sakti* and partly through *sakti* of the Sarva Seva Sangh and Gandhi Nidhi, etc. However, people did participate in whatever was done. The attention of some of the trained social scientists should go to this problem as to how people could be activised and enthused to do something. Even if they do not have enough material resources, they should be able to demand them for themselves. This will lead to a result which may be much more revolutionary.

□□□

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Yesterday Today & Tomorrow

SRI PRAKASA

Former Union Minister and Governor of Assam, Madras and Maharashtra

PERPETUAL change seems to be nature's law. Everything is constantly changing, and so it would be wise to check ourselves from time to time to look back to the past; to take stock of the situation in the present; and to speculate about the possible future. This exercise of the mind is not entirely futile. It is possible that the changes that we see taking place around us, may be of a nature that are leading us into danger. It may also be that, though desirable, perhaps the pace at which things are going needs a little curb.

If we should see danger, it would be but right that we try to save ourselves from it. If we find that the pace is too rapid, it would be equally wise to go a little slow. The purpose of it all is, without doubt, to enable the future to be built on solid foundations that may lead to general well-being in an atmosphere, as far as possible, of peace and good will.

The great Hindi novelist, Prem Chand, has said in one of his fine creations, *God-daan*, that an old man finds nothing more delightful than to talk of the joys of the past, the sorrows of the present and the utter ruination of the future. At the age of eighty, I may myself not be an exception to the general rule; and still I feel justified in throwing my mind back to seventy and more years of my life of which I have memory, and to compare my experiences of the present with those of the past, and to see, if possible, whether we are going on the right lines so that the future may be happy for our children and our children's children.

Towards the close of the 19th Century, where my own memory begins, the British power was very strongly entrenched in the land and the elders of the time were convinced that the best thing that happened

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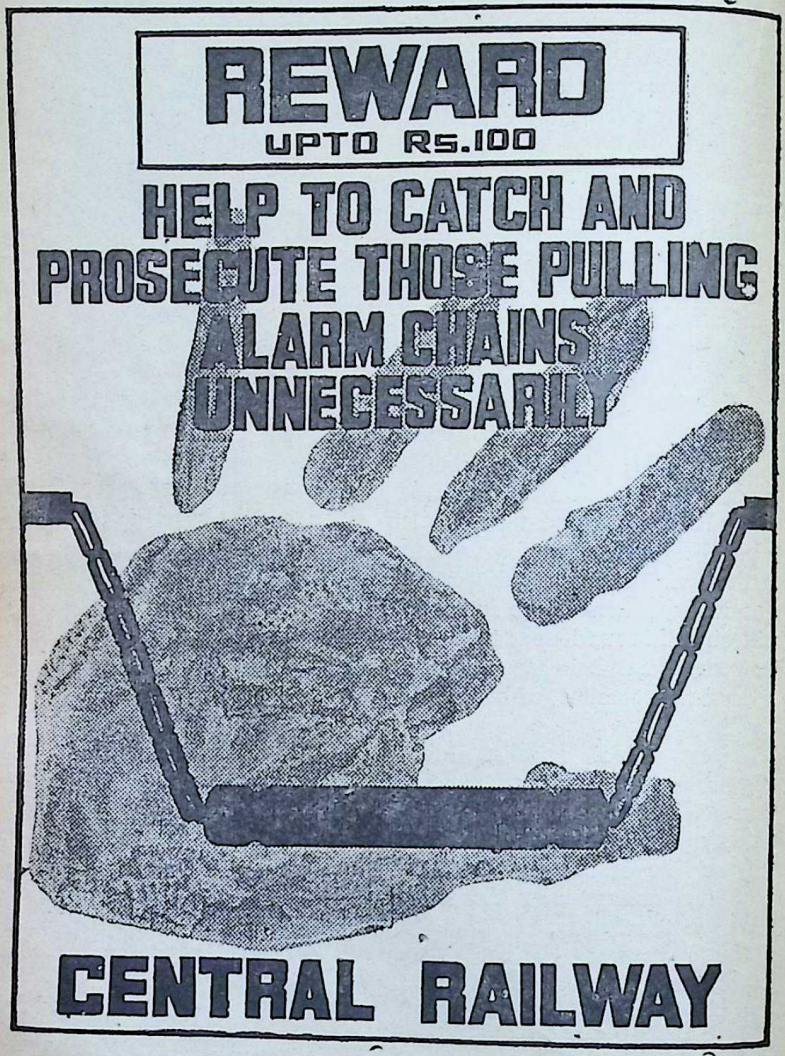

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to the country was the establishment of British rule which brought peace in a troubled land, made the country politically one, and established a common rule of law and justice. The youngers of even that time were not quite sure that the attitude of the elders was correct. The elders may have heard stories from their grandmothers of the troublous times through which the country had passed, but the young had no knowledge of all that. The very English education that they were receiving in school and college was instilling in them a love of freedom, and they were hankering for a change in the scheme of things.

For fifteen years from before the close of the century, the English-educated public-spirited elderly people of the land had been trying, under the auspices of the Indian National Congress, to impress upon the British rulers, the necessity for the introduction of English political institutions in the land, and giving a chance to the youth of the country to play its fitting part in the nation's life. Let it not be forgotten that the great Sri Gokhale took a pledge from the entrants into his Servants of India Society to the effect that India's association with England was for India's good.

Towards the close of the century, however, there were movements in Poona which showed that the constitutional methods on which the elders depended, would not take us very far, and that violence had to be used for the obtaining of political ends. Within a few years afterwards, the cult of violence had penetrated Bengal, and the first bombs were hurled at unpopular British administrators. The political movement passed through different stages, and persons of different minds followed their own courses simultaneously as exhibited by Mahatma Gandhi's non-violent non-cooperation and Subhash Chandra Bose's Indian National Army, which all together brought us our freedom in 1947.

The British tried their best to stop the surge of emotion in favour of independence in their own way. We experienced the horrors of the Jallianwalla Bagh Massacre. The pursuit of 'divide and rule' policy creating communal rivalries resulted in the partition of the land. Simultaneously there was constant wooing of the Indian politicians to walk in the rulers' parlour knowing that once they were installed in seats of power, they would never like to leave. The complications of the Second Great War brought to the fore the results of the machinations of our masters, and these have left their influence on the situation even after they are gone.

Politics apart, we have to examine the evolution of our social life. It is a curious thing that though the British were absolute masters of the land, and though their system of education was having its full effect on our minds, we persisted in keeping to our own social ways. English, as a language, was very carefully studied in the earlier days. Many of our people were past-masters in English literature, philosophy, science and history, but curiously enough they remained quite orthodox in their way of

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life. Afghanistan, Iran, Egypt, which had only come under European influence but were not subject to any European people, had considerably changed their habits of life which they adopted according to European ways. European style of dress, for example, became very common with them. Very few of our people, however, put on European clothes, and even those who did, were found in their own clothes at home and certainly in social and religious functions.

The hold of religion has always been very strong on the Indian people, and though there were a large number of converts from Hinduism to Islam, Christianity and other faiths, the love of religion and devotion to its tenets remained firmly fixed in the minds and hearts of the general mass of the people. Even the English-educated had a feeling that though politically they were unfree, they were really a great people, and there was a reaction in their minds which made them cling to their faith and customs in order to show that they were independent at heart even if politically unfree. Our religious books were widely studied and propagated, and our own people translated them in English with a view to show their beauty to their foreign masters. There were many movements in the land like those headed by Swami Dayanand and Swami Vivekananda in order to prove both the beauty and, if possible, the superiority of their beliefs to those of others.

While saying this, I cannot forget the very patent fact that though the faith or religion that goes by the name of Hindu was theoretically very tolerant, it, somehow or other, had raised a social system that entailed great hardship on the humble and the depressed because of which large numbers of them sought asylum in other faiths which gave them greater security and comfort. This has been a running drawback, almost a festering sore, in the Hindu body-politic, which has been working for its detriment through the ages.

When Swaraj came in 1947, the situation in the country was that it was divided into two Sovereign States which came to be known as different countries. The structure created by the British was there. Only the rulers had changed. Cabinets of Ministers were formed both in India, that is Bharat, and Pakistan, the newly created State, in whose hands came all political power. There were, however, still existing the Indian States whom the Brtish, despite their services in peace and war, had left to shift for themselves as best they may, when they themselves left.

At this stage, Sardar Vallabhbhai Patel, the Home Minister in the Central Cabinet of India, came in the picture, and was able to induce the rulers that were in the part of the country that continued to be known as India after the partition, to integrate themselves with the rest of the country and thus make one common India. The Constituent Assembly, after years of hard labour, produced the Constitution, which came into operation in 1950. This was our in-

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The new Constitution gave us the status of a Sovereign Democratic Republic. It also declared that we were a secular State. We were naturally anxious that all those who lived in the land should be equal citizens thereof. No differentiation should be made between the followers of one faith from that of another. The only way they felt this was possible was to be a secular State. This meant the abolition of all religious education from our schools, colleges and universities. The Constitution also divided the country into various States which gradually came to be stratified on the linguistic basis.

We have had over twenty years of freedom, and let us see what the situation is to-day. Our Constitution has borrowed its basic principles from the British. Really, we knew nothing better, for having been brought up in British traditions, we naturally felt that their system of governance in which both their democracy and their freedom have so successfully functioned, would be the best for us as well. But a system does not work simply because it is put on paper. The people who have to work it have to be of a temperament congenial to it. We, not being British ourselves, and not having had that long tradition of training in their peculiar democratic way of life, have totally failed in implementing the objects and ideals of our Constitution. Not being at heart a democratic people, we have utterly failed in working our democracy either in the legislatures or in our social and domestic life.

Then we have not also imbibed the sense of restraint and discipline, a sense of obedience to law and love of social service, which are essential in a democracy. We seem to feel that freedom means the right to say and do whatever we may like; and as we want this right for ourselves and desire to deny it to others who also claim it as their own, there is constant and unseemly mutual conflict. The scenes enacted in the legislatures of the land fill one with deep sorrow and dismay. Our disrespect for law is seen in the general upset of law and order in the country, and the incessant violation of it in a thousand ways. Our lack of social sense has resulted in widespread corruption and adulteration of goods, making it impossible for any one to trust any one else in anything.

Then a large number of 'isms' have arisen, all claiming that their own method is the best that would lead the country to real freedom and well-being. It may be recalled that Dr. Bhagavan Das persistently begged Mahatma Gandhi to define Swaraj so that when it comes, as it was bound to come—for no alien power can hold any people under its sway for all time to come—there may be no doubt in men's minds as to what it means. Mahatmaji, however, felt that he would not be justified in doing so, and to-day we see different leaders all claiming to be Gandhi-ites preaching mutually hostile doctrines, but all claiming that what they said was true Gandhism.

Apart from the different brands of Gandhism, we have different brands of socialism—Marxism, Leninism and

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Maoism—and men's minds as well as the actual state of affairs in the country seem to be in utter confusion. Everybody is complaining against everybody else. Those who are in power are satisfied with themselves, and those who are struggling to make the two ends meet outside Government, find themselves in a most unfortunate position being crushed by heavy taxation, and being made to feel totally dependent upon Government and its officials for their bare existence.

While, formerly, there was a strong reaction against the acceptance of foreign ways of life despite foreign rule and our English education, to-day though the knowledge of the English language is getting less and less and regional languages are coming to the fore, we are adapting what we think are English ways in the matter of our food, dress, domestic arrangements and social behaviour.

So far as religious faith is concerned, among the Hindus secularism has meant a total absence of religious belief. Secularism, coupled with Communism, has resulted in our feeling that there is no need for God or spiritual aspirations. Muslims, Christians and followers of other faiths do practise the tenets of their religions in their homes despite secularism of the State, but Hindus that were already divided into endless castes and creeds, have not found it difficult to adopt a new creed of secularism, different people interpreting it in their own different ways. This has resulted in all the indiscipline and violence that we see in our educational institutions which the students of my days could not have even imagined in their dreams of indulging in. Secularism instead of abolishing communal rivalries and bitterness, as it was expected to do, has only intensified it. The absence of religious education and the hold of religion on life, have taken away all the restraints and discipline that religion imposes. Lack of knowledge of each other's religion, results in mutual suspicion and hatred and is the cause of communal hostility.

Thus, we are bequeathing to the future a Constitution that gives us on paper the status of a Sovereign Democratic Republic. This, in fact, also gives to the future the example of a Government that interprets the Constitution to mean socialism which, in turn, gives it complete power over the people, which it exercises by nationalising whatever it likes and making the people completely subservient to it, for they are required to have permits and licences for plying the simplest of trades, and need permission from Authority to make the smallest of changes in their dwellings. We are also leaving, for the future, a country whose people have interpreted freedom as license to do what they please with the prevalence among them of innumerable 'isms' each struggling against the other for mastery.

We are also bequeathing to the future a country divided into numerous States, the number of which is growing from day to day, each claiming to be independent, and treating the others not as integral parts of the

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same Union, but as foreign countries, as proved by the incessant war over the city of Belgaum between Maharashtra and Mysore, and for river waters between Madhya Pradesh and Gujarat. Worse than these is the violence that we have experienced at such distant places as Bombay and Gauhati, whence persons of other States who have settled there are sought to be driven out by force. We are also leaving to our successors a country torn with communal hatred, each religious community and caste claiming special privileges for itself.

We are also leaving behind the example of legislatures where not only hard words are exchanged, but even shoes are flung about, which is all a negation of how legislative bodies function in a democracy. We are also leaving behind godless young folks who do not believe in any discipline and who make all educational endeavours impossible in schools, colleges and universities. Indeed, we are leaving for the unborn generations very difficult tasks. How they will face them, we cannot say! What advantage other nations will take of our difficulties is also something that one cannot say! To a man like me, the future is full of fears, and I may only hope that I am, like Prem Chand's old man, merely and aimlessly talking of the joys of the past, the sorrows of the present and the darkness of the future, and that all will really be well and the future will be happier than both the past and the present.

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These messiahs constitute a long, Grand Procession, as proclaimed by Lord Krishna in the *Bhagavad Gita*.

Mother India has not gone, will not go, barren. She is *Bhagya Vidhatri*. It is our good fortune that, even now, there live in our midst in flesh and blood, several *divyaatmas*.

Deliverance often comes when it seems impossible. So long as far-seeing, selfless, dedicated souls are born to give the right lead to the people, by example as well as precept, the darkness enveloping this nation will be dispelled and there will be Light.

There are several such chosen men and women who tread the land even today. For the edification of our readers, particularly the post-independence generation, we propose to start a new serial, giving a brief account of the life, work, and message of about 20 *Living Great of India*. We commence this new feature with:

(1) His Holiness Jagadguru Sri Sankaracharya of Kanchi;
(2) The Mother of Pondicherry, and
(3) Bharat Ratna Dr. S. Radhakrishnan.

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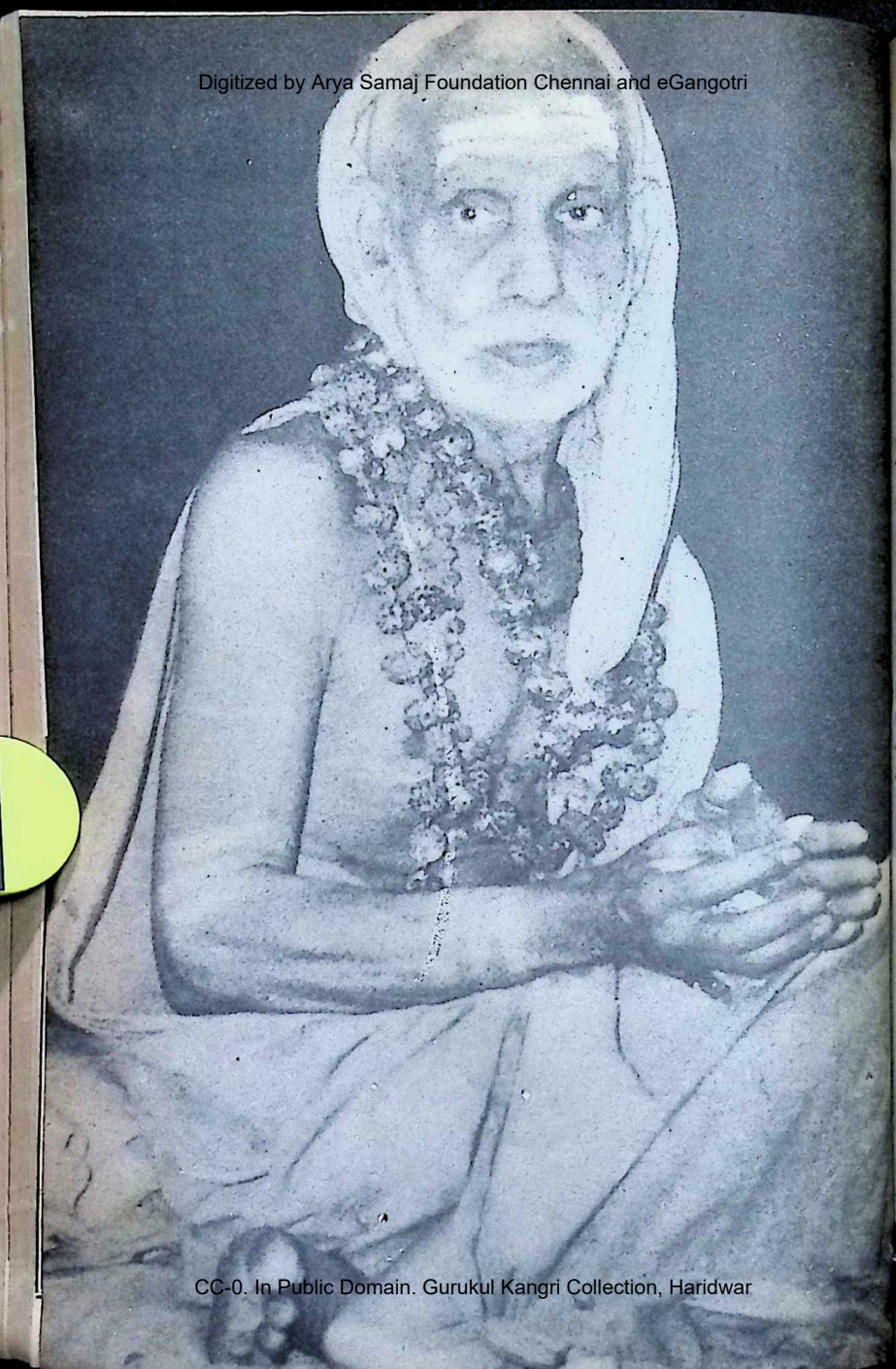

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DR. T. M. P. MAHADEVAN
Director, Centre of Advanced Study in Philosophy, University of Madras.

His Holiness Jagadguru

Sri Sankaracharya of Kanchi

In a verse of the *Vivekachudamani* Adi Sankara says, "There are good souls, quiescent and great, who move about doing good to others as does the spring, and who, having themselves crossed the dreadful ocean of *samsara*, help others also to cross the same, without any selfish motive." The analogy of spring is quite apt because, while the other seasons in the year are associated with some cause of misery such as excessive rain, heat, cold, epidemics, etc., the spring is the herald of pervasive happiness and joy. And, it does this not because of any motive, but because its very nature is such. The great ones, the *mahatmas*, are the spiritual spring season for the world. They waft sweetness and light wherever they go. But for their presence, the world would have no hope of redemption. The one good fortune of India is that in every age the great ones have appeared, spreading their blessings without let or hindrance. Even in our times, we have had, and continue to have, in our midst, exemplars of spiritual perfection and bliss —the truly great ones, to come into whose presence is to experience sheer divinity and perfection.

Not far from the city of Madras is the city of cities, Kanchi—famous not only in the political history of our land but also for the great role it has played in the preservation of our cultural heritage, and in the spiritual progress of our people. As Heads of the *Kamakoti Pitha* founded by Adi Sankara in Kanchi, there have been several outstanding sages and saints. The present Sankaracharya, the sixty-eighth in succession to Adi Sankara, has been adorning the *Pitha* since 1907. He was called to this holy office as a boy of thirteen, unawares and without any previous preparation. There is nothing that the pure *sankalpa* of a great master cannot do. The sixty-sixth Acharya of *Kamakoti Pitha*, Sri Chandrasekharendra Saras-

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vati, saw the boy Swaminathan in 1906. His penetrating eye discerned in the school-boy the makings of the future *Jagadguru ;* and the choice was mentally made that he should be a successor to adorn the *Pitha,* and was subsequently conveyed to scholars attached to the Holy Seat. In 1907, the sixty-sixth Acharya attained *siddhi* at Kalavai, about twenty-five miles from Kanchi. The next Acharya, the sixty-seventh—a maternal cousin of Swaminathan—also left his mortal coil in quick succession. Swaminathan, who had gone to Kanchi along with his mother *en route* to Kalavai to meet the sixty-seventh Acharya, suddenly found himself as the Acharya-designate of the *Kamakoti Pitha.* A thirteen year old boy thus became the inheritor of a hallowed tradition, with tremendous responsibilities handed down by Adi Sankara himself to his successors bearing his sacred name.

How Swaminathan became Sankaracharya is an epic story, the contemplation of which itself may well serve as efficacious spiritual *sadhana.* It was on the 13th February, 1907, that he was installed in the *Sri Kanchi Kamakoti Pitha* as the sixty-eighth Acharya: the *Sannyasa* name he came to bear is the same as that of his *paramaguru*—Chandrasekharendra Sarasvati. To fulfil the obligations attached to a great Acharya-pitha such as that of Kanchi, would naturally require careful and intensive training. Our young Acharya spent the first few years in comparative seclusion, preparing himself for the great tasks ahead through comprehensive study and intense *tapasya.* It was a marvel how such a young mind could give itself up unreservedly and wholly to the pursuit of the spiritual—a pursuit which was to confer benediction on the entire world.

For about twenty-one years, from 1909 to 1929, the Acharya toured the country on a *dig-vijaya.* Vast numbers of people throughout the land who participated in, or observed the great journey were naturally reminded of what they knew, from the traditional accounts of the *dig-vijaya* of Adi Sankara. The passage of a long stretch of time made no difference either in the mode of travel, or in the purpose, or in the accomplishments. Our Acharya did the long and difficult journey mostly on foot, accepting the use of a palanquin only very rarely and when absolutely necessary—a practice which he has kept up to this day, when he is seventy-seven. Towns and villages, cities and hamlets, mountains and valleys, forests and plains—every part of this vast country received the sacred person of the Acharya, and was sanctified. Wherever the camp was, those who visited it were drawn into a divine atmosphere, and came back spiritually refreshed. *Siva-loka,* everyone felt, was on the march, on this very earth. I was one of those fortunate thousands who witnessed the triumphal entry of the Acharya into the city of Madras in 1932, and listened to the discourses that he gave after *puja* in the evenings during his four months' stay in the city. I was twenty then, studying Philosophy at College, with a special inclination to Advaita. As days and years roll on, I realize increasingly how, in a funda-

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mental way, this experience has been responsible for nurturing in me devotion to Sankara and love of Advaita. Let me reproduce what I have recorded elsewhere, recalling my youthful impressions:

"The people in their crowds flocked to the camp at the Madras Sanskrit College, and later in the different parts of the city, and drank deep of the elevating presence and the soul-moving speeches of the Acharya. Seated on the *simhasana*, the Acharya would remain silent for some time. Then, slowly he would commence to speak. It was not mere speech; it was a message from the heart, each day. With homely examples, in an engaging manner, he would exhort the audience to lead a clean, simple, unselfish and godly life. The essentials of Hindu *dharma*, the obligatory duties, the supreme duty of being devoted to God, the harmony of the Hindu cults, the significance of the Hindu festivals and institutions, the cultivation of virtues and the grandeur of Advaita, formed some of the themes of these discourses."

This rich experience was given to the citizens of Madras again in the years 1957-59, and I had the privilege of participating in it in a more intimate manner. The Acharya was visiting the city after a lapse of twenty-five years. He blessed the people in his own inimitable way, healing their afflicted hearts and minds, and bringing into them spiritual solace. Here, again, let me repeat my impressions:

"After the evening *puja*, the Acharya would come to the platform and sit there in silence for a while. One was often reminded of Sri Dakshinamurthi, whose mode of *upadesa* is silence. But, in order to bless us who cannot understand the language of silence, the Acharya would begin to speak after preparing the ground through silence. The speech would flow effortlessly, without the least trace of artificiality. Into the content of the speech would go the most ancient wisdom as well as the results of the latest research in a variety of disciplines. Above all, every word of the Acharya's utterances would have as its support authentic inward experience. The entire audience would sit spellbound, drinking in every syllable and accent and their deep significance."

Advaita makes no distinction between man and man. Sankara came to impart elevation to all. True to the tradition of universality, our Acharya has blessed, and continues to bless, spiritual aspirants all over the world. Paul Brunton, who met the Master in 1932, has given a glowing account of the meeting at Chingleput in his book, *A Search in Secret India*. Recalling this experience about forty years later, he stated in a communication he sent on the occasion of the golden jubilee of the Acharya's *Pitharohana*—(Ascension to the Pitha): "I have often thought of him during the intervening years and there is no doubt in my mind that he is a sanctified being, a channel for higher spiritual forces."

Members of the Greek Royalty, who visited the Acharya twice in the course of the last few years, found in him a sure and unfailing spiritual guide. The Queen Mother, having met him for the first time, said: "There was pure spirituality. What strange fate has brought us close to him!" Her Majesty's daughter added: "And what came as Fate's great was this meeting with Perfection, whose blessing is more than I am able to cherish without being deeply moved." A former American Consul General, who met the Acharya several times, declared in the course of a public

(Continued on page 171)

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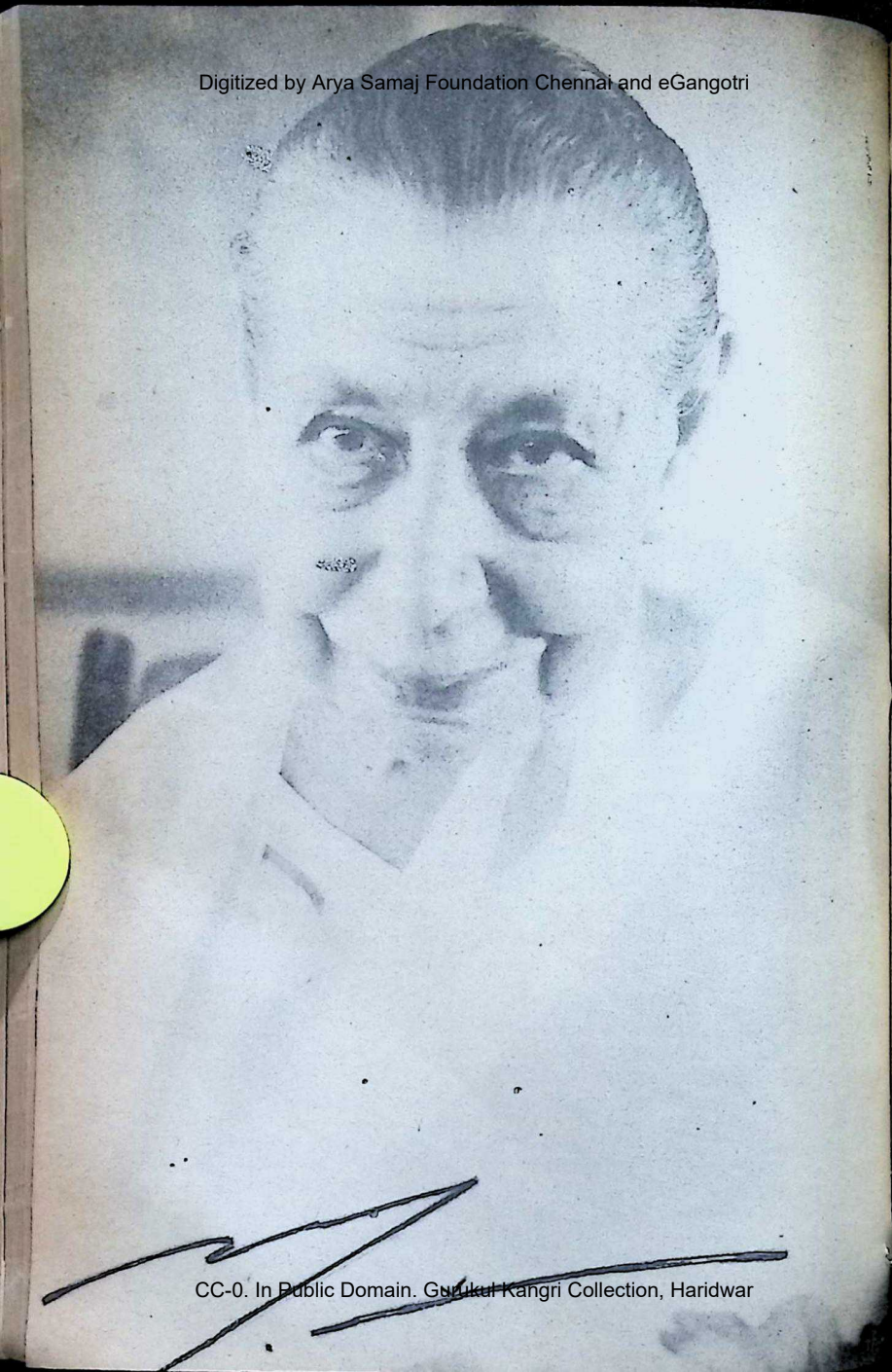

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PROF. K. R. SRINIVASA IYENGAR
Vice President, Sahitya Akademi;
Former Vice-Chancellor, Andhra University.

The Mother

SHE was born in Paris 92 years ago, on 21st February, 1878. Her ancestors had perhaps come to France from Egypt. Her father was a banker, her mother a rationalist. From her early years, Mirra was a child apart, given to silent self-absorption. She was sent to school rather late, but she registered quick progress in her studies and made a mark in painting and music as well. There was something in her that struck her classmates, and they took their troubles and disputes to her, and abided by her advice or adjudication.

As a young girl, she used to take walks in the woods of Fontainbleau and she would often sit at the foot of an ancient tree, communing with Nature for hours. The very birds and squirrels made friends with her! From about the age of 12, she began aspiring, dreaming, seeing visions, and one face in particular—she called him Krishna—appeared again and again. Night after night, she dreamt that the world's burden of pain pressed on her, but her healing touch seemed to exorcise that burden away. In the early years of the present century, she went to Algeria to study occultism under the guidance of M. Theon, and her progress was rapid. Back in Paris, she became the centre of a group of ardent seekers. They had talks, discussions, plans. They felt that the triple evil of ignorance, oppression and violence must be met, defeated and transformed into knowledge, freedom and peace. In 1912 she recorded, as if it was a thing decreed and inevitable: "The general aim to be attained is the advent of a progressive universal harmony." This was the seed that was to sprout in the fullness of time as the international City of Dawn, *Auroville*, near Pondicherry, inaugurated on 28th February 1968.

For quite some time, she used to encounter in her dreams saintly personages, many of whom she presently met in real life. But the face she called 'Krishna' she was not to meet till much later. Her husband, Paul Richard, met Sri Aurobindo at Pondi-

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Pondicherry in May, 1910, and described him as "the greatest" of the "divine men", and as the "leader, the hero of tomorrow". She herself came to Pondicherry, met Sri Aurobindo on 29th March, 1914, and at once recognised in him the Krishna she had so often met in her dreams, and she recorded in her spiritual diary:

"It matters not if there are hundreds of beings plunged in the densest ignorance. He whom we saw yesterday is on earth: His presence is enough to prove that a day will come when darkness shall be transformed into light, when Thy reign shall be indeed established upon earth."

Each found in the other a kindred soul and spiritual comrade. First, they collaborated on *Arya*, the philosophical journal that came out from Pondicherry from August, 1914, month after month for over six years. During the war, she returned to France, and then went to Japan where she spent some fruitful time at Tokyo and Kyoti. On 24th April, 1920, she finally came to Pondicherry to live with Sri Aurobindo and his disciples. On 24th November, 1926, Sri Aurobindo went into complete seclusion, and since then she has been the *Mother* of Sri Aurobindo Ashram. The sadhaks have increased from about 25 in 1926 to over 1,500 today, including the children at the Sri Aurobindo International Centre of Education, which is an integral part of the Ashram.

On her 90th birthday, the Mother said she had come to India in 1914 to meet Sri Aurobindo, she had returned to India in 1920 to collaborate in his work of self-transformation and world-transformation, and she had remained in India even after his passing on 5th December, 1950, to continue his great work. Born a French citizen, she has felt, since the first time she came to Pondicherry, that India is her true country, "the country of my soul and spirit". And, indeed, she is for many the incarnation of the spiritual unity of India, transcending the political separations and partitions of the last few decades. To the sadhaks of Sri Aurobindo's Yoga, to her spiritual children the world over, she is even more; she is the Divine Mother in visible manifestation.

The Ashram at Pondicherry, over which she has presided for over four decades, is a world within a world, a world of intensities, a world striving towards perfection; every activity —educational, artistic, industrial, agricultural, managerial—is represented in it, but is pursued in the spirit of Yoga (*Yogah karmasu kowsalam*), for, in Sri Aurobindo's conception, Yoga comprehends all aspects and sectors of life. As the Mother wrote to one of her disciples, Huta, in 1956:

"To lead the Divine Life does not depend on any exterior activity of circumstances, whatever you do from the highest work to the most ordinary; you can lead the Divine Life if you are in the true consciousness and right attitude".

The 'true consciousness' is the non-egoistic God-oriented consciousness: the 'right attitude' is to look upon all work as an offering to the Divine.

The Mother's vision is directed unfalteringly towards the future. "We do not belong to the past dawns but the noons of the future", Sri Aurobindo had said. The Mother said in November 1957:

"We are for a new creation, entirely

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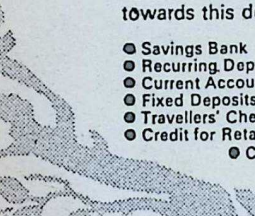

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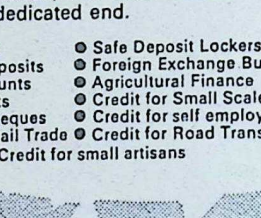

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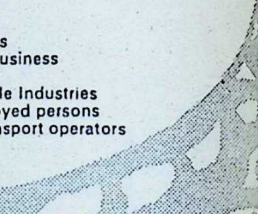

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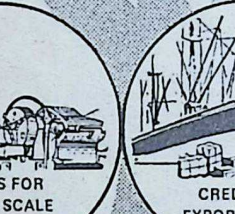

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new, carrying in it all the unforeseen, all risks, all hazards,—a true adventure of which the goal is sure victory, but of which the way is unknown and has to be traced out step by step in the unexplored".

Hence the particular attention given to children in the Ashram at Pondicherry, for *they* are the warriors in the making, they are children of immortality (*amrutasya putrah*). The Mother's great *tapasya* of comprehending all the worlds from the inconscient to the supramental aims at realising, first in the Ashram and its branches and at Auroville, and presently—as the Light fans out—all over India and all over the world, a new humanity, that will not be tortured by divisive fear, the surge of egoistic desire or the corrosive sense of incapacity, but will realise and enact unity, freedom and power, and experience the joy of widest commonalty emanating from a new consciousness as far removed from the mental as the mental is from the primitive animal consciousness. Although she is the visible Divine to her spiritual children, she herself has said with a divine disarming humility:

"This body with the bit of Consciousness in it which you call the Mother, has no power of its own, no will of its own. The Lord alone has the power. The Lord alone has the will—all is willed by the Lord, all is done by the Lord".

She is not for miraculism and short-cuts, for she knows that the Yoga of self-transformation and world-transformation is long and ardous. But by her words and writings and actions, by her aspirations and strivings and realisations, even by the mere fact of her sovereign presence in our midst, the Mother has awakened us to the truth that there is indeed a divinity that shapes our ends, and that India has a noble role yet to play to save herself by her own exertions and the world by her example.*

* For a fuller account, the reader is referred to the author's book *On the Mother,* published by Sri Aurobindo Ashram (1952).

□ □ □

LIVING GREAT *(From page 165)*

speech: "It is hard for me to find a tribute in words which expresses my feeling of admiration and gratitude towards His Holiness."

Not elated by praise and unmoved when occasionally he is misrepresented, the Jagadguru continues to dower his blessings on all without any distinction. While the spring season is on, let us derive the utmost advantage from it; and let us pray that it remains perpetually with us leading us to the lasting beatitude.

naanyaa sprihaa yatipate hrdaye madeeye
satyam vadaami cha bhavaan akhilaantaraatmaa
bhaktim prayaccha yatipungava nischalaam me
kaamaadidosharahitam kuru maanasam cha.

"No other longing is there in my heart, O Lord of asceties! And, I speak the truth to Thee that art the indwelling self of all: Do Thou grant me devotion that is unwavering, O Prince among ascetics, and make my mind free from defects such as passion, etc.!"

□ □ □

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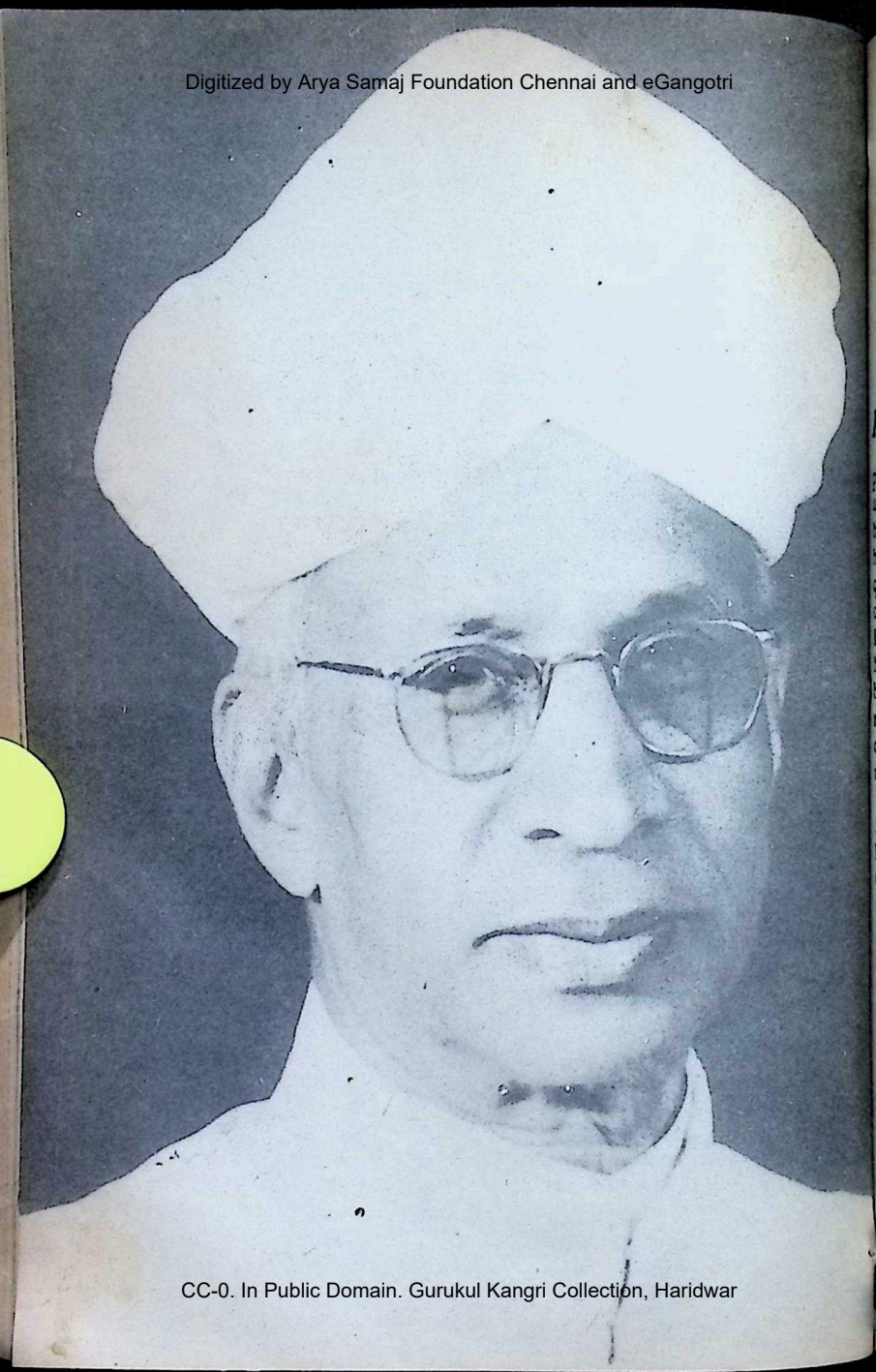

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PROF. A. R. WADIA

Formerly : Professor of Philosophy, Mysore University; Pro-Vice-Chancellor, Baroda University; Member, University Grants Commission.

Dr. S. Radhakrishnan

AMONG the eminent living sons of India, Dr. Radhakrishnan occupies an honoured place. In a short autobiographical essay, he claims to have been lucky, modestly devaluing his own merit. He mentions the inquiry of Napoleon while choosing his officers whether they were lucky. Luck did play a part in his life, but he lived up to his opportunities which brought him varied appointments in rapid succession, whether in the fields of education, administration, statesmanship or authorship.

Born in a humble Brahmin family on 5th September, 1887, at Tiruttani, he was educated in the Intermediate College at Vellore and then at Christian College at Madras. Here he was greatly influenced by Dr. Hogg, Professor of Philosophy. He qualified as a teacher in the Training College at Saidapet, Madras. Immediately he joined the Madras Educational Service at Rajahmundry. Within a couple of years, he was appointed Assistant Professor in the Presidency College, Madras. Here he started his brilliant career as a Professor of Philosophy. He made a great name as a teacher.

In 1918, Dr. Radhakrishnan was appointed Professor of Philosophy in the newly-founded University of Mysore, where I had been appointed Professor a year earlier. He has a remarkable capacity for friendship. The late Prof. Candeth and the late Prof. T. K. Doraiswamy Iyer, both of Presidency College, Madras, became his life-long devoted friends, to whom he dedicated his *Reign of Religion in Contemporary Philosophy*. In Mysore, too, we took very kindly to each other and along with the late Prof. K. T. Shah came to be known as the *Trio*. Our friendly triumvirate did not last very long, as Prof. Shah resigned in 1920 and came to Bombay and was appointed the first Professor of Economics in the University of Bombay. Dr. Radhakrishnan, too, was appointed George V Professor of Philosophy in the University of Calcutta. I was offered a post in the Indian Educational Service in Bombay Presidency, but by sheer accident con-

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tinued in Mysore till I retired in 1943.

It was a coincidence, with which luck could not but have played a great part, that every new post that came to Dr. Radhakrishnan doubled his salary.

George P. Conger says, "Among the philosophers of our time, no one has achieved so much in so many fields as has Sarvepalli Radhakrishnan of India....William James was influential in religion, and John Dewey has been a force in politics. One or two American philosophers have been legislators, Jacques Maritain has been an ambassador. Radhakrishnan, in a little more than thirty years of work, has done all these things and more... Never in the history of philosophy has there been quite such a world figure. With his unique dual appointment at Banaras and Oxford, like a weaver's shuttle, he has gone to and fro between the East and West, carrying a thread of understanding, weaving it into the fabric of civilisation."

To merit such encomium, Dr. Radhakrishnan has been gifted with other qualities besides being a philosopher. His astute shrewdness in the choice of subjects, the superb style and the timeliness of their publication have been responsible for the impact his books have made on the world and facilitated his rising to positions of importance in the world of affairs wherefrom he could accomplish the desired tasks that he cherished most.

His first important publication was *The Philosophy of Tagore*. Tagore was fundamentally a poet and may hardly have been conscious of being a philosopher. This book brought him fame and facilitated his Calcutta appointment. His bulky volumes on *Indian Philosophy* were a pioneering venture and placed Indian Philosophy on the philosophical map of the world. It led to the foundation of the Spalding Professorship of Oriental Religions in the University of Oxford and Radhakrishnan had the distinction of being the first Splading Professor. His "Upton Lectures" in the University of Manchester, published as *The Hindu View of Life*, brought him immense popularity all over the world and particularly in India and was the most widely sold of all his numerous books. It brought him the admiration and friendship of Malaviyaji and Gandhiji. His editing books on Gandhiji and Nehru brought him into an intimate touch with politicians, without his being tainted by politics. His appointment as Vice-President of India

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and his subsequent elevation as President of the Republic were universally popular as being above all parties. These high appointments were preceded by a spell of his Ambassadorship at Moscow. Stalin gave him two interviews and almost shed tears as he complimented Radhakrishnan on his deep humanity.

As a man, Radhakrishnan, like a good Hindu, is devoted to his family. Married to Lady Sivakamamma in 1903, Dr. Radhakrishnan has been blessed with five daughters, Smt. Padmavati Seshachalapati, Smt. Rukmini Seshagiri Rao, Smt. Susheela K. N. Rao, Smt. Sundari, wife of late D. Sandilya, Smt. Shakuntala Ramachandra Rao and a son, Dr. S. Gopal Reader in South Asian Studies, Oxford University, carrying the torch of learning where his father lit it with his fine lectures on Indian Philosophy. It is a joy to see Dr. Radhakrishnan playing with his grandchildren. He could be a child with a child.

His writings and speeches were marked by a tone of rigid seriousness without a spark of humour. But, as a friend and man, he showed a remarkable sense of humour and could be guilty of infectious laughter. I remember two instances particularly of his humour. We had a colleague in Mysore, who had been connected with a bank, which had to go into liquidation. Radhakrishnan used to say that the bank failed but our colleague became rich. He said it with such an air of innocence that even the victim of the joke joined in the laughter. We had a colleague with whom our relationship was not very happy. A member of the government asked him how he stood with this particular colleague. Radhakrishnan's answer was "Correct but not cordial".

Having experienced poverty, he was most considerate to poor students. He helped them generously. Even when his colleagues in Madras or Oxford needed money, they could count on Radhakrishnan's willingness to help them out of their difficulties. No wonder, an Indian friend in Oxford spoke of him as nature's Oxford man, a compliment which only Oxford people can fully appreciate.

Radhakrishnan's work was usually done in his bed: reading, writing, dictating and talking to visitors. He was not given to any physical exercise, not even walking. At Mysore, he had to be dragged out for a walk. I doubt whether this was done in other places of his activities. It speaks a great deal for his natural vitality that he was able to bear the strain of the strenuous tours that he had to undertake as Vice-President and President of India.

His only hobby has been reading. Even in his retirement, he could be found surrounded by books. He has been a voracious reader with a quick grasp and a photographic memory which made quotations come so easily to him and enlivened his writings and speeches. His remarkable command over the English language should teach our petty-minded anti-English "patriots" that patriotism is not the monopoly of the half-baked patriots or regional linguists. □ □ □

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Politics Religion & Morality

K. SANTHANAM

Divorce between politics and morality has produced great deterioration in our public life ... Only truly religious people, whose words can be trusted and who would refuse to adopt questionable means to maintain their seats of power, should be elected ...

I AM convinced that the grave deterioration of political life in this country is due to the divorce between politics on the one hand and religion and morality on the other.

The latter half of the 19th century and the first decades of this century witnessed the rise of many great religious teachers like Ramakrishna and Vivekananda, Dayananda and Shraddhananda, the leaders of the Brahmo Samaj and Arya Samaj. Their influence pervaded politics also. Among the politicians, there were Aurobindo Ghosh, Lokamanya Tilak and Pandit Malaviya who brought to politics the deep religious attitude of single-minded devotion. Mahatma Gandhi was as much an exponent of religion as he was a political leader and a social reformer. When he took charge of politics, he was able to bring into the field, persons like Hakim Ajmal Khan, Abul Kalam Azad and the Ali brothers who were devoted Muslims as well as fervent patriots. Among his own immediate followers, Rajendra Prasad, Rajaji and Munshiji were deeply religious minded. Pandit Jawaharlal Nehru was rather indifferent to religious doctrines, but he was profoundly devoted to moral values.

It is, therefore, a puzzle as to how a movement and organization guided by such persons has come to such a stage when it has become fashionable for politicians to boast of their dissociation from religion and assess the success and failure of themselves and other politicians by the simple rule of success irrespective of the means of achievement. It is said that the Indian Constitution is based on secularism and it is right that politicians should

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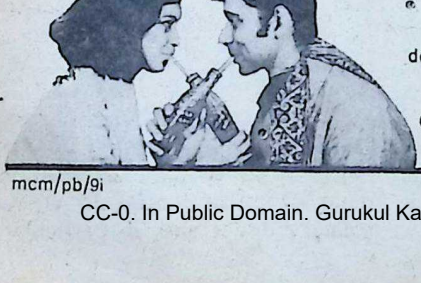

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keep away from religion. I am afraid the word 'secularism' has done great havoc to India. Respect for religions, legal and political equality of citizens irrespective of religion and complete non-discrimination in political affairs, elections and offices of the Union, are rightly the basis of the Indian Constitution, but it was never meant and should never mean that those who manage the political affairs of the country should be devoid of religious faith. It may be recalled that though G.K. Gokhale was almost like Pandit Nehru in his attitude to religion, he declared as the principal object of his Servants of India Society, the need to spiritualise politics. In some countries like China and Japan, morality has had an independent existence apart from religion, but in India the two have been intertwined from time immemorial. We read in the autobiography of Mahatma Gandhi how the boy Gandhi was thrilled by the story of Harischandra. If great truths taught by *Ramayana* and *Mahabharata* had the least influence on any person, it will be impossible for him to break his word, to cheat or offer bribes.

Perhaps the violent materialistic turn given to free India has produced erosion of truth and non-violence. It is one thing to say that poverty in India should be eliminated and that every man, woman and child in India should have enough food, cloth and decent housing. It is altogether another to tell them that these are the sole objectives of their existence and that beyond them faith in God, devotion, purity and chastity are old time delusions of the upper classes intended to keep in subjection the masses.

Incidentally, I may mention the fact that the so-called secular Governments in India have not hesitated to pass laws and appoint officers to administer the Hindu temples, Mutts and other charitable institutions. In accordance with the spirit of the Constitution, a proper Hindu Parishad consisting of pious Hindus of all denominations should have been established to administer these institutions but the power and influence of these institutions have had such a pull that in Madras, there is a Minister who does not believe in religion who is responsible for the management of the great temples of that State.

Though politicians have been anxious to disavow religion, it is not right to say that the religious spirit has declined among the people. Speaking of Madras again, I note that there are more associations which arrange for religious expositions and lectures than ever before but unfortunately, the people also have come to think that they should keep religion and politics altogether separate and accept dishonesty in a politician as an inescapable fact.

This divorce between politics and morality has already produced great deterioration in our public life. Prohibition was a major item of social reform during the struggle for freedom. Liquor shops were picketted and hundreds of patriotic workers were imprisoned on that account. Article 47 of the Constitution says: "The State shall regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties and, in particular, the

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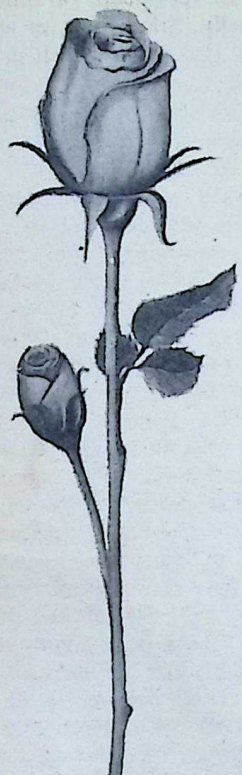

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State shall endeavour to bring about prohibition of the consumption, except for medicinal purpose, of intoxicating drinks and of drugs which are injurious to health." It was piously hoped that within a few years of Independence, complete prohibition would be introduced throughout India, but actually the progression has been in the opposite direction. The States which were ruled by Congress Ministries, like Maharashtra and Andhra, have gone back on prohibition. Only Tamil Nadu and Gujarat have retained prohibition. In the former, it is being retained not because the D.M.K. party or the Ministers are against drink but they are afraid that repeal of prohibition may affect their chances in the next general elections. If the D.M.K. is again returned in a majority in 1972, I have no doubt that prohibition will be repealed on the ground that the revenue derived therefrom is necessary for the financial soundness of the State. I shall not be surprised if, finally, Gujarat also will go back on the ground that it is useless to maintain prohibition in a State surrounded by non-prohibition States. I wish a discreet enquiry should be made about the number of members of Parliament and State legislatures who have personally abstained from drink. I doubt if even 50% belong to this category. It is possible that they do not resort to open drinking either in their houses or on public occasions. It will not be possible in the absence of a religious and moral compulsion to maintain this posture for long.

One of the most disastrous developments of recent years is the institution of State lotteries by almost all State Governments of India. Constitutionally, State lotteries are included in the Union list and it is for Parliament to decide whether and when and where it should be permitted and under what conditions; but the moral collapse of the Central Government has been so complete that it has not stepped in even to regulate these lotteries. It is not possible to estimate the havoc it is doing to the poor classes of India. The few rupees which almost every family invests in the lottery tickets in the wild hope of getting a substantial prize means diminution in food and clothing to the children. It is true the States are getting some revenue without the unpopularity of taxation and merely by exploiting the spirit of gambling, but this only adds insult to injury.

Horse racing is flourishing more than ever before. When the D.M.K. party in Madras contested the 1967 elections, one of its planks was the abolition of racing but as soon as it was settled in power, it gave up this pledge on the ground that it could not be more puritan than the Congress party professing allegiance to the ideals of Mahatma Gandhi.

Thus, liquor shops, lotteries and betting on races are tending to become major distractions of the people who can afford none of these diversions.

I note that illegitimate use of money for political purposes has almost become a normal practice. I have heard fantastic stories about the Rajya Sabha elections held early this year. Ministers, M.L.As and M.Ps were all permanently engaged in col-

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lecting money from people. Some times, they collected money for their party and there is no legal or even moral obligation to deposit the money so collected in party accounts or account for them in any other way and at other times they collect the money, present it on birthdays to those in power, or some times to give a purse to some person and for various other purposes. It is needless to say that during elections limitations of the amount of expenditure or the manner in which money is spent must depend only on the monies that can be collected and the honesty of agents.

Recently, there has been a hue and cry about Members of Parliament and State legislatures hopping from party to party. In spite of much talking, no particular measures are likely to be taken for the simple reason that there is no political party which does not want to exploit this phenomenon for its own purpose.

It is not surprising that in this state of almost complete demoralisation of public life, the solemn guarantees given by the Constitution to Princes, I.C.S. and others when India passed from British imperialism to Independence can not be considered of much value. The late Prime Minister Nehru was one of the architects of the Constitution and it is sad to reflect that his daugher should stake her popularity on the breach of covenants to which he was a party. It is even more surprising that even a person like Sri Morarji Desai, who is reputed to stand for moral values in politics should not choose to raise his voice against these national breaches of faith. I therefore have come to the conclusion that unless the people are taught to think that an immoral and unscrupulous politician is a danger to the country and democracy, there will be no hope of progress in this country. Only truly religious people whose words can be trusted and who would refuse to adopt questionable means to maintain their seats of power should be elected to the legislatures. This requires great and persistent efforts on the part of those who have no political ambitions but who are deeply concerned with the rescue of the nation from the disaster which is bound to overtake it unless moral and religious values are restored, particularly in the political field.

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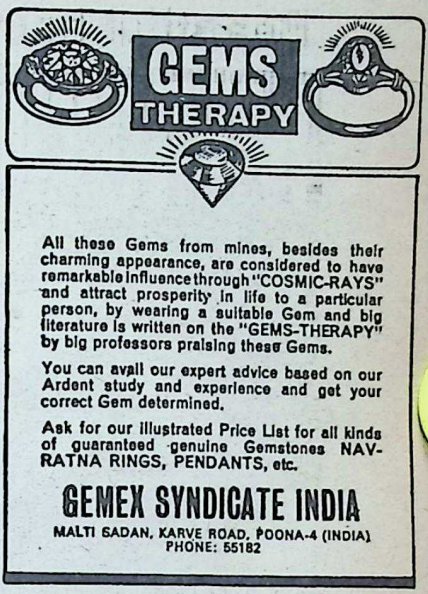

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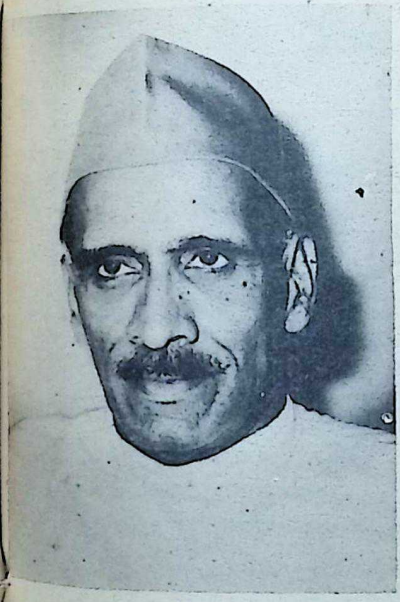
. . . The malaise of indiscipline, dishonesty and hypocrisy is fast overtaking all political parties in the country, and the rat-race for position and pelf by hook or by crook is on . . .

Whither Indian Democracy?



H. V. KAMATH

WHEN the protracted, and at times stormy, debates that raged in India's Constituent Assembly during those difficult, troubled years following the blood-stained partition of our country finally resolved the crucial issue of independent India's political pattern, some of us were not free from doubts as to the prospects for a happy fruition of the parliamentary democratic system which we had adopted. Today those doubts have deepened.

At present when, in Asia, only four or five comparatively small countries, outside India, are still trying to adhere, though not with equal tenacity or strength, to parliamentary democratic institutions, it is but proper that we examine whether the seed has fallen on rocky ground or hospitable soil, and whether the climate is congenial for its growth and efflorescence. Political democracy cannot long endure unless there lies at the base of it social and economic democracy as well.

What is this integral democracy? It is essentially a way of life which recognises liberty, equality and fraternity as the luminous principles of social organisation. In fact, they form a triune principle, and to separate them or divorce one from the other would be to defeat the very purpose of democracy. For instance, liberty without equality will result in the domination of the many by the few, and equality without liberty will tend to destroy individual initiative.

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The concept of fraternity, that principle which gives unity and solidarity to social life, is a part of our spiritual heritage. Let us not forget that it was Swami Vivekananda who said that the day India forgets God, the day she discards true spirituality, that day she will die; that day she will cease to be a force in the world.

In the course of his valedictory address to the Constituent Assembly on November 26, 1949, its President, Dr. Rajendra Prasad, saying that we were confronted with a tremendous task, observed: "If the people who are elected are capable, and men of integrity and character, they will be able to make the best even of a defective Constitution. If they are lacking in these qualities, no Constitution can help the country. After all, a Constitution, like a machine, is a lifeless thing. It acquires life because of the men who made it, control it and operate it."

Parliamentary democratic institutions will become the target of attack by the victims of social inequality and economic injustice if they become convinced that the "one man, one vote" political democracy is an ornate, but empty shell. It is also well to remember that elsewhere democracy has worked fairly successfully only in a milieu which has had the tradition of ethical liberalism, a strong middle class with widespread education, where civil liberties have been cherished, and where sustained regard for political dissent exists.

My thirtytwo years' experience of public life, including a little over twelve years in the Constituent Assembly and Parliament, makes me feel that this eighth decade of the twentieth century will decide the fate of parliamentary democracy in India. I am convinced that, if alongside an appreciable economic advance, a vigorous and effective Opposition fails to emerge on the political stage before 1977, parliamentary democracy will languish and wither away in our country. A facade of parliamentary democracy may remain, but its soul and substance will have vanished from India.

The Press is said to be free and independent, but, barring a few honourable exceptions, our newspapers, national or regional, are not as fearless in their criticism of Government today as they were in the days of the British Raj, and they have often succumbed to the threats and blandishments of the party in power. Discrimination in the issue of advertisements and grant of newsprint quotas as also in the selection of personnel of committees, and of delegations sent abroad, has also had a baneful effect on the freedom of the Press, which is so essential in a democracy.

Standards of public administration have woefully deteriorated during the last decade. A vast proliferation of Government and Public Sector personnel has not improved the efficiency of the administrative machinery, and Parkinson's Law seems to be operating with a vengeance. The integrity and honesty of Ministers as well as administrators is widely questioned and attacked, and the frequent interference by politicians in the day to day administration shows no signs of abating. I personally know of several officers who are hard-working,

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honest and conscientious, but not proficient in the arts of genuflexion and adulation, and have lost heart in their work because recognition and promotion have not come their way. Whether the Administrative Reforms Commission's recommendations will be accepted and implemented by Government with alacrity and zeal is open to doubt.

Since 1967, after the mini-revolutionary General Elections which swept the Congress Party out of office and power in eight States comprising more than half of India's population, the hopes of a new dispensation were blighted by the eruption of a new malady: the frailty and cupidity of man were manifested in the ugly private enterprise of political tergiversation for personal gain. Since then a bumper crop of turncoats and weathercocks, apostates and renegades, have generated a miasma befouling the air, and poisoning the soil wherein democracy is yet to send strong roots. Today, our politicians, by and large, seem not to suffer from scruples nor are they burdened by principles. The political arena is redolent more of the market place and of gangsterdom than of the clean forum of public service it ought to be. At times the stench of politics is overpowering. The malaise of indiscipline, dishonesty and hypocrisy is fast overtaking all political parties in the country, and the rat-race for position and pelf by hook or by crook,—moral and spiritual values be damned!—is on.

A moral-cum-spiritual revolution must, therefore, become the bedrock

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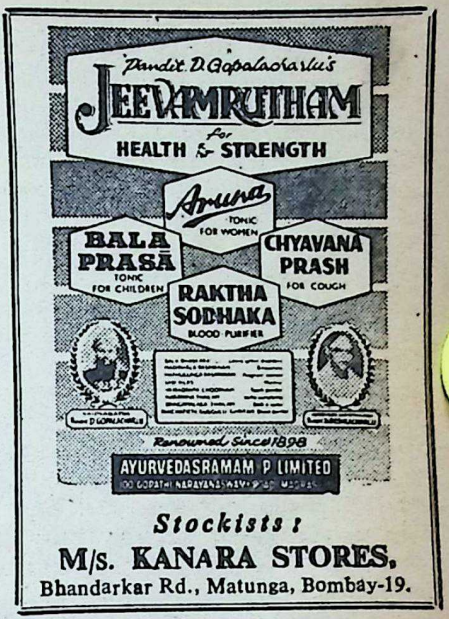
of our socio-economic revolution. It is well to recollect that our political struggle was preceded, unlike other countries of the world, by a spiritual renaissance, and the big Three of the Liberation War, Lokamanya Tilak, Mahatma Gandhi and Netaji Subhas Chandra Bose were all dedicated men whose faith, strength and courage were nurtured, in greater or less degree, on the inspiring spiritual heritage of our ancient land.

For all patriots and lovers of their motherland, the most important item on the agenda of Indian history for the current decade would be to defend our democratic institutions, strengthen them for building true democratic socialism (not just governmentalisation and bureaucratisation, in the name of nationalisation), and to immunise India against becoming a satellite of Soviet Russia or Communist China, or being forced under the economic hegemony of America and other foreign powers.

Unless the present disquieting and dangerous trends are speedily arrested and reversed, the prospects are bleak for a puissant parliamentary democracy in India. I am not an alarmist, nor a despairing pessimist, but a realist who knows that the crowded history of modern times has borne witness time and again to the same truth: an inefficient and corrupt democracy is an invitation to chaos and anarchy, or maybe, to an effete hateful dictatorship.

The crisis in essence today is one of conscience, of character, no less than of values, norms and standards in public life. The devaluation of values is far more calamitous than the devaluation of the currency. The categorical imperative, which could be disobeyed only at grave peril to our nation and to our democratic institutions, is a passionate revaluation and transvaluation of values. Men and women of character, calibre and capacity must strenuously endeavour to lift our national life to a higher plane. The service of Mammon must yield place to a flaming spirit of dedication to ideals, to a love of disciplined endeavour, and to worship of God.

□ □ □



Dishonest people are those who disguise their faults to others and to themselves; the truly honest are those who know their faults perfectly, and who confess them.—La Rochefoucauld.

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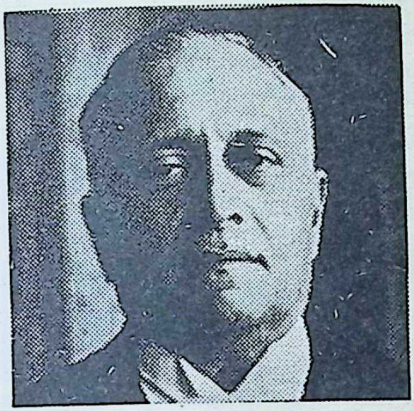
Is right to property fundamental?

C. K. DAPHTARY
Former Attorney General of India



THE right to property has been recognised as a vital and essential right of man in every country and in every age. Man has always been by nature acquisitive. He works and labours not merely to secure what is necessary for his daily living, but in order to accumulate property, using that word in the widest sense. It is, as has been often stated, a realisation of liberty or as has also been said, an extension of the human personality. If he can accumulate sufficient when he is fit and in a condition to work, he protects himself against old age. He gathers property, because it gives him comfort and security. It expresses his personality. It is the foundation of every other right and it gives him a status. Accordingly, up to the turn of the century, laws aimed at preserving and protecting property and securing it fully to the owner. It is obvious that some person can acquire property, more wealth than others and some not at all. It is equally plain that property when owned in a large measure can be used for the benefit of the community as, for instance, by way of encouragement of education, relief of the poor, and so on. Equally it can be misused. By the end of the 1800s, scientific progress and industrial development had given property a new dimension. It was no longer a matter of an element for bringing comfort or status, but a power factor which could be used, as it was often used, for dominating others, for exploiting them and denying them even a minimum status. There developed therefore a gross imbalance in the relationship between the individual and the community

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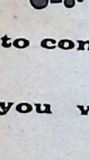
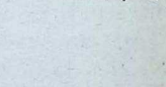
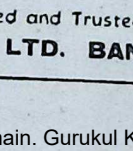
to get you off to a fine start, to lift  your load with ease and economy, to communicate with the world whenever you want, to travel in comfort  and with speed 

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Even in so-called capitalistic societies, it was realised that the right to property should no longer be treated as an absolute and untrammelled right and that the ownership and use of it needed control and regulation so as to turn it to the best advantage of the community as a whole. Even in such societies, there came into existence a series of measures for ensuring that property should be used to better advantage. In fact, as has been said by a well-known writer, we all became socialists.

When our Constitution was in the process of being fashioned, it was a matter of much discussion and thought as to whether any of the human rights should be written into it. Even earlier, at the Round Table Conferences and elsewhere, it had been a moot question hotly debated, hotly canvassed, whether there should be a Bill of Rights or not. British tradition naturally did not favour any such inclusion in a Constitutional Instrument. However, the founding fathers decided ultimately that certain rights should be enunciated and protected as fundamental, that is to say, that they should not be liable to be curtailed except to the extent that is permitted by the Constitution itself, that they should not be exposed to the danger of irresponsible legislation or subjected to the winds of change in Governments. To ensure the protection so granted, the Courts had the power of judicial review; and so important was that power considered to be that the Constitution expressly provided for a direct approach to the Supreme Court itself for relief in the event of any infringement of a fundamental right. The Articles of the Constitution enunciating the fundamental rights are in Chapter III. They are not definitions but statements of rights, the content of which is assumed to be well known. Included in that particular Chapter were sections 30 and 31, which dealt with property and its acquisition or its being taken possession of by the State. The original article ran as follows:—

Section 31(1): No person shall be deprived of his property save by authority of law.

(2) No property shall be compulsorily acquired or requisitioned save for a public purpose and save by authority of a law which provides for compensation for the property so acquired or requisitioned and either fixes the amount of compensation or specifies the principles on which, and the manner in which, the compensation is to be determined and given; and no such law shall be called in question in any court on the ground that the compensation provided by that law is not adequate.

(2A) Where a law does not provide for the transfer of the ownership or right to possession of any property to the State or to a corporation owned or controlled by the State, it shall not be deemed to provide for the compulsory acquisition or requisitioning of property, notwithstanding that it deprives any person of his property.

(3) No such law as is referred to in clause (2) made by the Legislature of a State shall have effect unless such law, having been reserved for the consideration of the President, has received his assent.

The Constitution itself, though largely modelled on the Government of India Act, was nevertheless devised as an instrument for achieving a democratic welfare State. The Preamble states, among other matters:

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political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity.

The Preamble states the desired objective in the most general terms. The abstract ideas thus proclaimed were reduced to a more precise form in Chapter IV entitled *Directive Principles of State Policy*. These are comprehensive and meant to be a guide to those in power pointing to the goals which they should strive to attain. Article 39 of that Chapter enjoins the State to direct its policy towards securing—

(a) that the citizens have the right to an adequate means of livelihood; that the ownership and control of the material resources of the community are so distributed as best to subserve the common good and see that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment.

What steps should be taken by way of law to secure these objects was left to the discretion of the Legislature. The objects to be attained have been fully and clearly stated, immediately after the categorisation of the fundamental rights.

The effect was that by controlling and regulating the use, enjoyment and disposal of property it must be within the limits as prescribed in Chapter III. Obviously, the Constitution-makers did not consider that there was any conflict between the directive principles and the fundamental rights. They believed that the objectives in the directive principles could be attained within the limits as prescribed in Chapter III, and within the limits and subject to the conditions set to every fundamental right. The substantive power of regulation and control was left to the law-making body and its discretion almost wholly. Judicial control, as has already been stated, was provided for but it was not anticipated that there could be any conflict between the power of the courts and the powers of the Legislature. Prime Minister Nehru himself considered that Article 31 protects both the individuals and the community and that it gave the final authority to Parliament.

Article 31, however, came before the Supreme Court almost immediately consequent upon legislation in respect of zamindari rights, which aimed at securing that vast areas of surplus land, either unused or used, for the sole benefit of an individual or individuals to be made available to those who had no land and who had therefore been exploited by the large land owners. In one case, the Supreme Court construed the article to mean, relying upon the use of the word "compensation", that land could be taken by the State only on payment of what was called a just equivalent, which may be equated, though not with absolute accuracy, with what is called the market price. This aspect had been contemplated or expected; indeed, a compliance with it would have involved payment of enormous sums of money to those who were considered not to deserve it and stand in the way of the distribution of surplus property for the benefit of the community. Thereupon the Article was

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amended, after which it ran as follows:—

(2) No property shall be compulsorily acquired or requisitioned save for a public purpose and save by authority of a law which provides for compensation for the property so acquired or requisitioned and either fixes the amount of compensation or specifies the principles on which and the manner in which the compensation is to be determined and given; and no such law shall be called in question in any court on the ground that the compensation provided by that law is not adequate.

(2A) Where a law does not provide for the transfer of the ownership or right to possession of any property to the State or to a corporation owned or controlled by the State, it shall not be deemed to provide for the compulsory acquisition or requisitioning of property notwithstanding that it deprives any person of his property."

The plain effect of the amendment was that the Legislature could fix compensation or the manner of its ascertainment in each case having regard to the facts and circumstances. The court could only come in if the compensation was illusory—a word used by the Supreme Court itself.

Thereafter certain additions to the Article and two more Articles were introduced with regard to the property rights but they are not material here. Subsequently, however, by another decision the Supreme Court practically nullified the effect of the amendment. It held that since the word "compensation" still remained, property could not be acquired or taken except on payment of an equivalent as had been decided earlier before the amendment: the amendment was really nullified. It also held in another instance that the Constitution was inviolate in that Parliament had no power to make any amendment therein so as to affect any fundamental right and any provision relating thereto as it stood. This posed a dilemma and ultimately a Private Member's Bill was brought forward to endow Parliament with power to amend the Constitution. In the meantime, the Supreme Court made another pronouncement which turned the wheel full circle. It read the article on its plain term and said that the courts' power was limited entirely to seeing whether any compensation provided for in a law was illusory or not. This squared with what Prime Minister Nehru had said originally as to this interpretation of Article 31. This is what he said:—

"Much thought has been given to it and there has been much debate as to whether the judiciary comes in. Eminent lawyers have told us that on a proper construction of the clause broadly speaking a judiciary should not and does not come in at all. Parliament fixes either the compensation itself or the principles governing that compensation, and it should not be challenged except for one reason, where it is thought that there has been a gross abuse of the law where in fact there has been a fraud on the Constitution. Naturally, the Judiciary comes in to see that there has been a fraud on the Constitution or not."

In his opinion, the Article protected both the individual and the community and gave the final authority to Parliament subject only to the scrutiny of the Supreme Court in cases of some grave error, in case of contravention of the Constitution or the like, and

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not otherwise. The right to property having then been defined as in that judgment and the article interpreted consistently with its plain language, what need is there for any change and in particular for its removal from the fundamental rights Chapter? It is no obstacle to legislations on social welfare, on equality and for distribution of surplus wealth. It presents no hindrance to the most radical changes in relation to property.

The Legislature has been left with the amplest power and the role of the Judiciary could be to interfere only rarely and to a limited extent. Removal altogether would open the flood-gates of confiscation and expropriation. Have we that confidence in the Legislatures as they are today so that we can leave them wholly and absolutely at liberty without restraint of any kind? It can be gravely doubted whether there is such confidence. There has been much legislation in the twenty years, which demonstrates that the Legislatures, whether at the Centre or in the States, do not always act with sound discretion and responsibility. There is haste and a blind adherence to slogans and there are laws put through simply with a view to satisfying some clamour and providing immediate satisfaction. There are oppressive laws and harsh laws and but for the protection of Chapter III, there would be more.

The right to property is fundamental in another sense in that it is the base of every other right. It is the foundation of liberty. It should therefore remain with that protection and it is the minimum protection which it has today. You cannot and should not eliminate the Judiciary altogether. The Courts are still looked upon as the only guarantee of the citizen's rights and bulwark against legislative and executive irresponsibility. The legislators do not look upon the judiciary kindly and would prefer to do without it altogether and enjoy unbridled licence without the Judiciary's watchful eye being upon them, but, as was said by one of the founding fathers long ago:

> "Let there be no mistake; unless you revert to the tribal law, where the word of the tribal chief is the last word, you cannot escape the tribe of lawyers; but one thing is clear. The rule of the tribe of lawyers is any day better than the rule of the tribe of tyrants."

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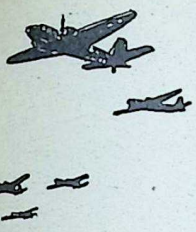
. . . India must, without further delay, set out upon a programme of developing nuclear bombs . . . all that their possession will enable us to do is to prevent any other country from holding us to ransom . . .



INDIA'S DEFENCE

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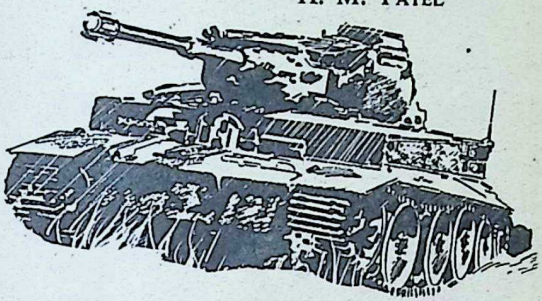

CHINA's success in placing a satellite in the orbit has, at long last, awakened the Indian public sufficiently for it to demand an urgent reconsideration of the country's nuclear policy. Hitherto, the Government of India, as also a not inconsiderable section of the people of India, has been strenuously opposed to any proposal that India should develop itself as a nuclear power so as to deter a neighbour as ruthless and implacably hostile as China, (which for its own reasons decided some years ago to equip itself as a full-fledged nuclear power) from holding India to ransom.

The opposition has been based on two grounds—humanitarian and economic. It is considered inhuman and immoral even to think of using a weapon as destructive as an atom bomb, much less a hydrogen bomb. For a country wedded so much to non-violence as India, the very idea of an atom bomb should be intolerable. Moreover, it is argued that even if one were to allow oneself to be persuaded that however undesirable the use of such a weapon may be, if the country's defence, indeed its very existence, required it, there should be no objection to equip oneself with it, the question would still remain whether we could afford to go in for a nuclear weapon system and all that must necessarily go with it. The cost involved is so enormous that we would be compelled virtually to suspend our programme of economic development for a long time to come. Is that not too large a price to pay?

Why is it then that all of a sudden, with the Chinese success in placing a satellite in the orbit, so many who earlier held such views are now beginning to reconsider the problem? The destructive power of nuclear weaponry is as great, if not greater, today than it ever was and the cost has certainly not decreased. The answer

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is clear. Whatever the reasons we may have given for pinning our faith on a future war with China being waged with conventional weapons, and for placing reliance upon the good sense of China to refrain from using such weapons against us, what really gave us confidence was the fact that China could not afford to ignore the possibility of American intervention. As in 1962, we have always had the feeling at the back of our mind, bordering on confidence, that if our country were to be threatened by China with nuclear devastation, the United States of America—and possibly even Russia, the other great nuclear power —would come to our rescue. And until recently, that possibility would not have been ignored by China itself. Now, however, that confidence has been shaken. And it has been shaken because China has now shown that it can drop nuclear bombs and missiles in any part of either the United States of America or of Soviet Russia. Neither of these two countries, therefore, can hereafter intervene without taking account of the consequences of the possibility bordering on certainty of being itself attacked, and attacked effectively by China. In these circumstances, would either of them intervene and intervene effectively for the defence of another country? Although it is true that the power of America or Russia to retaliate is far greater than that of China to attack, neither would expose its own people to the risk of even one nuclear bomb of today being dropped in its territory. The consequences would be much too grave. It is the realisation of this fact that has compelled people in India

The author

also to start thinking again about this very vital subject.

There is also another fact which has awakened us sufficiently to face realities. Pakistan is being assisted today by both Russia and China in developing nuclear capacity. Ostensibly, no doubt, this development today is being undertaken for peaceful purposes but knowing Pakistan's implacably hostile attitude towards this country, it would be unwise for us to assume that it would not change over to development for non-peaceful purposes, if it felt it could successfully use its nuclear strength to harm this country.

Since China and Pakistan are both hostile to India today, and are both, therefore, developing close friendship, it would be prudent on India's part at least to examine the possibility of its being threatened with the use of nuclear weapons, by one or both of these countries in none too distant a future. If any kind of intervention by U.S.A. or Soviet Russia that would deter China from having recourse to nuclear weapons, is to be

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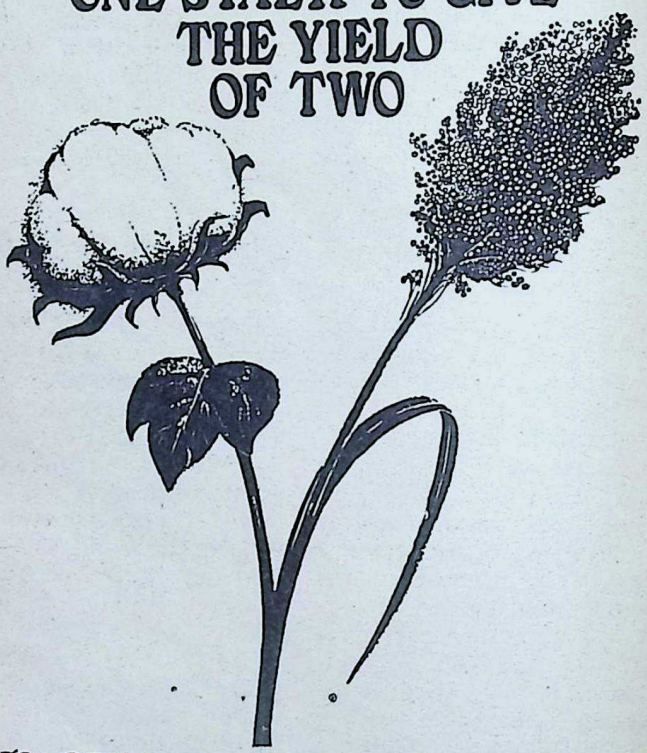

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ruled out, how is India to proceed to defend itself? What steps could it take to deter China (and possibly Pakistan) from having recourse to these very destructive weapons?

However powerfully equipped India may be with conventional weapons, it could not use them with such rapidity and effectiveness as to prevent even Pakistan, much less China, from dropping one or more nuclear bombs on selected spots in India. Only one deterrent has so far been found to be effective against the use of nuclear weapons and that is the possibility of such weapons being used against the potential user. That would be the only justification for going in for the development of nuclear weaponry as rapidly as possible, so that countries hostile to us and possessing nuclear weapons would have to reckon with the certainty of their being attacked effectively with nuclear weapons in the event of their threatening us: we could not then be held to ransom. The question that would then need to be answered is: are we not already too late, China having had the lead of several years, and having already reached a high level of development? And indeed this is the reason that is now being advanced by many to say that we should not waste our resources and energy in developing nuclear weapons, since in any case it is too late to develop them before China is ready and capable of using these weapons, not only against India but against any ally of India, should such an ally be prepared to risk coming to India's assistance. This is a reasonable argument, but only upto a point. For one thing, it will still be sometime before China has acquired a sufficient stock of the various items in the highly developed nuclear weapon system of today so as to be reckoned as an effective nuclear power by either U.S.A. or Russia. Apart from that, China may well prefer to act through Pakistan. In that case, of course, if we take a decision to go forward with the development of nuclear weapons, we would certainly be able to make more rapid progress than Pakistan. Moreover, there could be nothing more pusillanimous than to accept defeat even before the battle is joined. As a people, we would never again be able to raise our head high.

This question has to be considered not only from the point of view of the preservation of the country's sovereignty and integrity but also from the point of view of the way of life we value. If we do not wish to accept orders from any other country, then we must be prepared to stand up and fight, and, if need be, go down fighting. We must be prepared to make whatever sacrifices are necessary in order to equip ourselves with such weapons as would enable us to defend our sovereignty and integrity effectively against our possible enemies.

The argument of cost is neither relevant nor convincing. When we sustained defeat at the hands of China in 1962, our defence budget was of the order of a couple of hundred crores, or so. We needed that disaster to make us realise that we had to be strong enough to defend ourselves against our next door neighbours, Pakistan and China, and to equip our-

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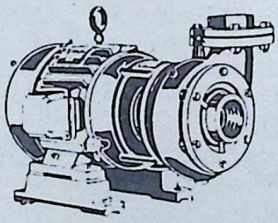

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selves adequately, therefore, with a realistic appreciation of the strength that those two countries could deploy against us. Our defence expenditure had, as a result, steadily increased. Until today, it is well above a thousand crores. This enormous increase in defence expenditure is justifiable only on the ground that, without it, we could not have ensured freedom from aggression at the hands of our potential enemies. Not only would we no longer have such confidence but we would be absolutely helpless, the moment China becomes equipped adequately for attacking this country with nuclear weapons and has, at the same time, also acquired the capacity to deter any other nuclear power from intervening. That situation will arise as soon as China has equipped itself with inter-continental ballistic missiles. The fact that China has shown that it has the ability to make a rocket capable of placing a satellite in the orbit, shows that it has now developed capacity for making missiles which could travel the distance necessary for them to drop nuclear bombs in any part of America and Russia. Neither of these latter countries, can thereafter intervene without assessing the damage that China could do to them. In the altered circumstances, India would be well advised to rely upon itself rather than upon receiving effective assistance from outside. And this means that India must, without further delay, set out upon a programme of developing nuclear bombs and an appropriate system for their delivery.

Undoubtedly, we would have to consider the cost involved. It will certainly not be beyond our means, though it must be admitted that it would compel us to postpone many items of necessary economic development. At the same time, various capacities that would have to be developed for the fulfilment of the nuclear weapon programme would themselves result in very worthwhile development in many directions, which would enable us later to make up the lost ground with far greater speed than can be visualised today.

This analysis, in short, shows that today we are left with no alternative to the development of nuclear weapon programme. Without it, we surrender without a fight, giving up everything that we value—our independence, our freedom, our democratic way of life. With it, we give ourselves a fighting chance, preserving all that we value. And that, to my mind, is a worthwhile objective.

Even if all this were to carry conviction, some there will still be whose conscience may trouble them on the score of the inhumanity involved in the use of weapons so terriby destructive. I cannot help feeling that the difficulty arises here from confused thinking. If one looks back upon the so-called conventional weapons that were in use, say in the first world war, and compares them with those in use in the second world war, one would immediately realise that the difference in the power of destruction of those weapons, often carrying the same names, was tremendous. Since 1945, the destructive power of many of these conventional weapons has become even greater. The destructive power of nuclear weapons is, of

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course, very much greater compared to the most destructive conventional weapons of today, but the difference is one essentially of degree only.

It is true that they have certain other damaging consequences also and it is because of such other effects that nations have generally agreed to ban the use of biological and chemical weapons. In so far as the nuclear weapons are concerned, it has not been considered necessary to ban their use only because sheer commonsense has so far prevailed and deterred the powers possessing nuclear weapon systems from using them against one another. It is significant that except on the one well-known occasion when nuclear bombs were dropped at certain places in Japan, these bombs have never been used; on the other hand, such wars as have been waged since the second world war came to an end, have been with conventional weapons. There is no reason for us, therefore, to imagine that it will be necessary for us actually to use nuclear weapons against any people; all that their possession will enable us to do today is to prevent any other country from holding us to ransom. That is surely something we should ensure. □ □ □

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Gandhiji and the Press

K. P. S. MENON *Former Ambassador of India in China and USSR*

SOME time ago, I held a press conference at Ernakulam as Chairman of the Gandhi Centenary Committee, Kerala. While facing the representatives of the press, I recalled how delightfully at home Mahatma Gandhi used to be among them. In their company, there was nothing of the Mahatma about him. "This title", he said, "has often pained me, and there is not a moment I can recall when it has not tickled me". "The woes of the Mahatmas", he added with delicate humour, "are known to Mahatmas alone".

Gandhiji took a pleasure in exchanging views with journalists, crossing swords with them, teasing them and sometimes being teased by them, and thoroughly enjoyed their company. His attitude was very different from that of a colourful politician of the present day to whom the press is almost a natural enemy. That gentleman is always ready to take pressmen on—sometimes even physically!—and reduce them to pulp. And it is because of the enmity of a powerful section of the press that he finds himself in the wilderness, at least so far as the Congress is concerned.

No wonder Gandhiji was at home among the gentlemen of the press, because he was a pressman himself. In South Africa, he founded and edited a journal called *Indian Opinion*. It was, he said, a mirror of my life. Week after week I poured out my

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soul in its columns. I cannot recall a word in those articles set down without thought or deliberation, or a word of conscious exaggeration or anything merely to please." In India he established a journal called *Young India,* which he subsequently named *Harijan.* There, too, he poured out his soul week after week.

Gandhiji's primary concern was with India and, in the earlier decades, with Indians in South Africa. He did not have that flair for international developments which distinguished Jawaharlal Nehru. Yet no pressman can afford to ignore them. When a significant event occurred in any part of the world, it did not fail to catch Gandhiji's eye. On the occurrence of the abortive Revolution in Russia in 1905, Gandhiji wrote: "If the Russian people succeed, this Revolution will be regarded as the greatest victory, the greatest event in the present century." In particular, he noted and praised Maxim Gorky's part in the Revolution. "It is said," he wrote in the *Indian Opinion* on the 1st July, 1905, "that there is no other writer in Europe who is so great a champion of people's rights as Maxim Gorky."

The Revolution of 1917, which fulfilled the forlorn hopes of the revolutionaries in 1905, did not fail to make an impression on Mahatma Gandhi. "There is no questioning," he said, "the fact that the Bolshevik ideal has behind it the purest sacrifice of countless men and women who have given up their all for its sake; and though I believe that nothing built on violence can last, an ideal sanctified by the sacrifices of such master spirits as Lenin, cannot go in vain. The noble example of their renunciation will be emblazoned for ever, and quicken and purify the ideal as time passes...."

Gandhiji's supreme goal was the freedom of India. To him freedom meant not merely freedom from foreign domination, but freedom from the evils which had crept into our society. Hence the infinite variety of his topics; politics, economics, ethics, religion and philosophy. Nothing affecting human welfare escaped his attention. He had definite views on communism, communalism, cottage industries, prohibition, sex, spinning, birth control and dieting.

At a recent press conference of Gandhiji, two or three correspondents raised interesting questions. One asked me whether I really believed that we would be able to solve our economic problems and find a remedy for the stark poverty and starvation prevalent in the country by adhering to Gandhiji's views on charka, industrialisation etc. I replied that Gandhiji's attitude towards industrialisation

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had lent itself to serious misconstruction. It was not machinery as such which he opposed, but the process which subordinated the man to the machine and almost made them indistinguishable from each other. Asked whether he was opposed to all machinery, Gandhiji said: "How can I be against all machinery when I know that even this body is a delicate piece of machinery? The spinning wheel is a machine; a little tooth-pick is a machine. What is objectionable is the craze for machinery, not machinery as such". Again, Gandhiji said on another occasion that "Today machinery merely helps a few to ride on the backs of millions". The reason why he sometimes denounced machinery as anti-social was that it displaced human labour, aggravating the chronic unemployment in India. "The entire foundation of the spinning wheel", he said, "rests on the fact that there are crores of semi-employed people in India. I would admit that if there were none such, there would be no room for the spinning wheel".

Gandhiji never expected his views to become dogmas. Mao Tse-tung once said, before he was seized by megalomania, that dogma was like dung. In fact, it was worse than dung; dung, he said, could at least be used for manure. Gandhiji would have sympathized with this view; he would have been upset if his own views had been exalted—or debased—to the level of dogmas. One need only recall that Rajkumari Amrit Kaur, one of his favourite disciples, took courage in both hands and said in Parliament that if Gandhiji had been alive and seen the actual working of prohibition and the evils resulting from it, he would have favoured its removal. She also said that he, who launched a campaign for the abolition of salt tax as a political move against the British government, would not have opposed its reintroduction if an independent Government of India had, on mature consideration, decided in its favour. The fact that a prominent member of the Congress party, who held a high position in the Government as well, could express such heterodox views with impunity and without being dubbed a revisionist or right opportunist, as she would have been in China, shows that freedom of thought and speech does indeed eixst in India, not merely in theory but in fact. Whether sometimes we do not carry that freedom too far is a different matter.

On one point Mahatma Gandhi was unyielding. That was on the need for non-violence. At Ernakulam, a press correspondent asked me whether in modern conditions it would be possible to establish a society, based on non-violence, as envisaged by Gandhiji. There were moments when I myself used to be sceptical about it, but recent technological developments have convinced me that if human society is to survive at all there is no alternative to the adoption of non-violence.

In 1953, when I was Ambassador in Moscow and concurrently accredited to Poland, I visited a German concentration camp in Oswiciem, where four million men, women and children were brutally done to death by the Nazis, the only fault of the vic-

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s being that they belonged to "in-ior" races, such as the Jews, Slavs, ts, gipsies and the like. I can ver forget the room full of bundles human hair, shaven from the heads the victims, to be made into car-s; another room, full of the shoes little children who were sent to the s chambers; and the almirahs full gold teeth extracted from men and men before they were sent to their wn. I revisited the camp in 1955 the company of Jawaharlal Nehru, o was accompanied by Mr. Cyran-kiewicz, Prime Minister of Poland, o was himself an inmate of the mp during the war years. I re-mber how moved Nehru was. He ote in the visitor's book that having en there he felt more than ever be-e that the only salvation for huma-ty lay in the gospel of non-violence. Subsequent progress in the manu-acture of nuclear bombs confirms s view. One has only to remem-r that the explosive energy of a gle Bikini bomb is one thousand es more than that of the bomb ich was dropped on Hiroshima and ed 200,000 people. The total ex-osive energy released in the course the six years of the second world r was six megatons; now a six me-on war can be compressed into a gle day. All that stands between manity and universal destruction is e gospel of non-violence, preached the prophets of old and in our n time by Mahatma Gandhi. "If nkind does not indulge in the mass ly of committing suicide", said rnold Toynbee, "Mahatma Gandhi l, in retrospect, be remembered as e of its historical saviours". □□□

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THROUGH TH

MY diplomatic career was brief a
confined to only one country,
the United States. I do not kn
therefore, whether I am entitled
write as a diplomat. Let me a
parenthetically, that not every m
ber of the Foreign Service is ne
sarily a diplomat even though he
so called. Indeed, when my appoi
ment to Washington as India's Amb
sador was announced, a none-t
friendly critic wondered how I co
be a successful ambassador whe
did not eat beef nor drink whi
Another frustrated person was ple
to remark that my main funct
would be to give parties and att
them. It is true that social functi
are a part of the obligation to th
in foreign service, though often th
are not enjoyed but have to be
dured. The cocktail party is a rema
able modern device for wasting ti
Yet, while one's presence may not
ways be noted, absence at impor
functions may become conspicuo
It is said that an earlier regime
China appointed a minister in its m
sions abroad specially in charge
eating and drinking. And in Wa
ington, I heard the saying that it d
not matter whether Ambassadors a
weak in their head—they have to

..Discretion of speech is more important in diplomacy than eloquence... Diplomacy often assumes the character of deliberate evasion or obscuration and is equated with duplicity...

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G. L. MEHTA
Former Ambassador of India in U.S.A.

EYES OF A DIPLOMAT

ong on their feet. Or else, they n't stand for hours speaking with- being heard and listening without derstanding while sipping and mun- ing! But it depends, no doubt, on at one uses more during diploma- life—the head or the feet!

If I may adapt the question which een Guenevere put to king Arthur Camelot'—what do diplomats do? ntrary to popular belief, a diplomat es not formulate the foreign policy his government, which is the task its Foreign Office. The function a diplomat is to keep his own vernment fully and properly inform- about the events, opinions and nds in the country to which he is redited. In this, he must be pre- e and honest and resist the tempta- n of telling his government what eases it or what it would prefer to ar. Grave misunderstanding has en been caused by the reluctance inability of heads of missions to vey to their home governments at is taking place in the country or veying frankly the views of the vernment to which one is accredit- If an ambassador performs this ction faithfully, he might be able influence, to some extent at any e, the judgement and consequently, the policy of his own government. A diplomat has also to explain and interpret and defend the policy of his own government; and, in the United States, he has to do this to the public at large in various forums and through mass media of communication like the radio and television.

A heavy responsibility rests now-a-days on anyone who represents his country abroad. His task is more difficult than in the past since he has to be acquainted with complex forces which cover economic, social and even technical matters. And he has also to take into account public opinion in a democratic country. It is his duty to represent his country in its multifarious phases and facets—its political approach, social tradition and cultural heritage. He has to maintain the reputation and prestige of his country. Indeed, he represents something more than a State, he represents a way of life especially when he comes from a land whose customs and manners are entirely different from the one in which he serves. While it is true that an ambassador has to promote goodwill and strengthen the bonds between his own country and the country where he functions, it does not follow either that he should

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k to ingratiate himself with the word itself implies the requirement vernment and the people of the untry where he works or not speak nkly when needed. He might metimes have to function in an un-ndly or even hostile atmosphere d may have to perform the unplea-t task of conveying the views and ches of his own government to the reign government concerned. For, e can never forget that he represents s country and his government. wever, every difference of opinion ed not be magnified into a major se of conflict and a diplomat has learn to disagree agreeably. Dis-tion of speech is more important diplomacy than eloquence. For the fficient performance of such func-ns, a diplomat needs training and ckground: he has to have know-dge, tact and patience as well as rmness. "Ambassadors," said De-osthenes, the Greek orator, long ago, ave no battleships at their disposal, r heavy infantry or fortresses; their eapons are words and opportunities. n important transactions, opportuni-es are fleeting; once they are missed, ey cannot be recovered."

Diplomacy, however, has had a bad dour from ancient times. We are miliar with *Chanakya-Niti* in which raft, espionage, subversion and in-ltration and finally, war are pro-unded and justified as instruments r overthrowing a rival ruler or con-uering his kingdom. How modern it l sounds! In Europe, Machiavel-m has been known as the creed in hich the end justifies the means. Diplomacy, I believe, is a term coin-d by Edmund Burke in 1796. The of at least two to make a bargain. It conveys the idea that more than a single pattern of interests always enters into international affairs. Diplomacy is concerned primarily with negotiations between different nations or countries. But since it is the art and practice which involves relations between divergent peoples, cultures and interests, it is a complex affair where words are frequently used to bridge differences or avoid giving offence. Hence the saying that a diplomat thinks twice before saying nothing. Hence, too, diplomacy often assumes the character of deliberate evasion or obscuration and is equated with duplicity.

Now, it cannot be denied that there is moral cant in international affairs and truthfulness is a common casualty in relations between nations. But if diplomats always strove to outwit and out-manoeuvre one another, if they resorted continuously to bluff and chicanery, no stable relationship between States would be possible. Were there no elementary decencies between peoples, there would have been no civilisation and no progress. The main objective of diplomacy is, or at any rate, should be the attainment of international stability. Sound diplomacy is based on creating confidence and confidence can only be inspired by good faith.

Diplomacy, after all, is an instrument of foreign policy. It is true that the major aim of foreign policy is to preserve and promote national interests. But no nation—not even the most powerful and wealthy—is or

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in these days, remain wholly independent. We are living in an interdependent world, and national interests have not only to be properly defined but have to be reconciled with the interests of other countries and of the world community. The secret of negotiations is, therefore, to harmonise the genuine interests of the countries concerned. The art of diplomacy consists in securing advantages without creating hostility. In diplomacy as in war, victory is not enough. Statesmen do not control events, much less the course of history. Dramatic "triumphs" are often short-lived and provoke reaction. Questions of relationship with other states or nations should not be decided by impulse or in haste but after calm consideration and careful examination. Anger, irritation, bombast have no place in sound diplomacy. As Talleyrand, one of the most astute diplomats, observed, "above all, less zeal." Even notions of prestige and "saving face" have to be viewed in proper perspective. A foreign office has to be prepared at times, like the Duke of Wellington to the Spanish Grandee, to bend his knee if an objective can be thereby achieved. Far-sighted diplomacy should seek to achieve a settlement wherein both sides could claim success and both sides would be prepared to uphold.

This is all the more necessary today when diplomacy has to function in a nuclear age. The development of nuclear weapons is changing the pattern of power. There is no possibility of achieving absolute security, nor can we forget that one nation's security is another's insecurity. We have to regard our security problems in the light of our interests and power equations, not ideology. Above all, foreign policy must take account of our capacity. Diplomatic measures should be consistent with our strength —military, economic and moral, if they are to serve our needs. Ends and means must be balanced and objectives co-ordinated with powers. Wisdom and far-sightedness are needed to define our interests and responsibilities and relate them to our power and influence. Foreign policy must have objectives which have relation to both our abilities and our needs and should not be based on mere sentiment and cliches.

Conflicts between nations are not easily resolved, nor relations always smooth even between friendly States. Foreign policy presents statesmen not so much with problems as with conditions and situations. Such conditions can be altered or improved to national advantage by prudent policies but issues in international affairs are not questions which can be simply and finally answered like a crossword puzzle. Just as we can choose our friends but not our relations, so we can choose—if we have sagacity and foresight—our allies, but not our neighbours. We have to learn to live with our neighbours as with many a cruel dilemma. National life, like individual life, is full of predicaments. This is not a plea for passivity but for circumspection. Just because we cannot predict the precise steps by which patience, courage and faith can help in our difficulties, the power of these qualities need not be underrated.

□ □ □

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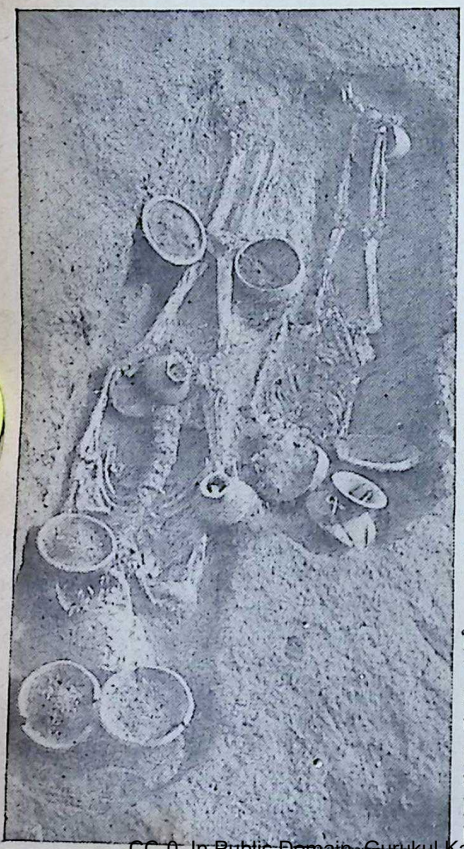
THE MAN IN MA



Double burial with pots: From Inamgaon.

HOW old is Man in Maharashtra? Only a few years ago, it was believed by scholars—geologists and archaeologists—that this part of India which is known as Maharashtra today and for the last 1500 years, was not suitable for the habitation of Early Man, or the First Man. Two reasons were adduced for this belief: first that the Deccan plateau was covered by impenetrable forests, and the second that the suitable raw material in the form of quartzite stone was not available for the making of stone tools (which incidentally formed the main tools and weapons for eking out a precarious livelihood all over the world). Thus though Gujarat in the north and Mysore (Karnatak) in the south had yielded traces of the existence of Early Man stretching back to a lakh of years and more, Maharashtra was regarded as complete blank in the Stone Age map of India.

Looking to Maharashtra's geographical position, a half-way house between the north and south, and a corridor of migration of man and cultures throughout the known historical periods, that is for the last 2300 years this belief appeared indeed incredible. How can such a large tract of land between Indore and Dharwar, and between the Arabian Sea and Chanda in

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...Early Man in Maharashtra lived at least one and half lakh of years ago...

MAHARASHTRA

DR. H. D. SANKALIA

the east, remain uninhabitable for so long?

The popular belief associated a part of this vast land with Dandakaranya, in which lived the mythical Rakshasas, and where Rama, Sita and Lakshmana had spent the last year of their 14 years' exile. Another such belief credited the opening of the south to Agastya, one of the Aryan sages. Thus the rivers, the Godavari the Tapi, the Krishna, the Pravara, and the Narmada, and several hills and plateaus had acquired a religious significance, which only showed that from times immemorial man had been inhabiting these rivers, dales and valleys. Unfortunately owing to the prevailing prejudice among scholars, this popular belief had neither been confirmed nor rejected by an impartial examination or search.

After the thirties, the search for Early Man in India received a fresh impetus. Indubitable and well-marked chronological stages for the existence of man and his development were obtained by a systematic search in the Punjab. Similar search by the Deccan College had produced not only a wealth of data from North Gujarat, but also from South Gujarat. From the banks of the Karjan river, near Rajpipla, stone tools were discovered for the first time. And these were made not on quartzite, but on trap or basalt !! which was the only raw material in Maharashtra.

Emboldened by this discovery, a systematic search was begun at Nandur Madhmeshwar in 1943. Here on the ancient bank of the Godavari, remains of an extinct species of elephant and rhinoceros had been found as far back as 1916, while a stone tool on chalcedony had been found at Mungi, opposite Paithan. Though undoubted traces of man in the form of his tools were found during this search, the tools were quite different from those found elsewhere in India, and could not be attributed to Early Man in Maharashtra. The break-through came at Gangapur near Nasik. Here in a mile long trench, specially dug for laying the foundation of an earthen dam, were discovered, right at the bottom of a 35 ft. vertical section, stone tools which were similar in form to those known in Gujarat, Mysore, Madras, and Africa. Moreover, these were made on trap or basalt.

Excellent evidence—stratigraphical as well as typological—was thus available for postulating the existence of man on the banks of the Godavari, near Nasik. Subsequent discoveries at Nevasa, District Ahmednagar, as well as other districts such as Poona and Satara, Dhulia and Jalgaon in

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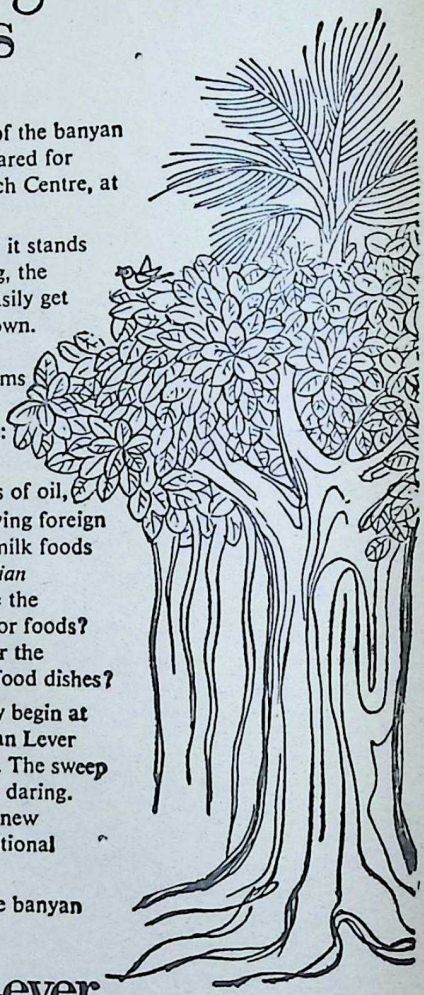
They saved the ancient banyan tree and now their daring knows no bounds



'Let it stand;' someone said of the banyan tree as the site was being cleared for the Hindustan Lever Research Centre, at Andheri.

So the tree still stands—and it stands for quite a lot. For one thing, the tree signifies that we can't easily get away from what is home-grown. Appropriately, therefore, the Centre will tackle problems rooted in India—the kind that can only be solved here:

Can we discover and exploit hitherto unused *local* sources of oil, thus cutting imports and saving foreign exchange? Can we develop milk foods that are ideally suited to *Indian* needs? How can we improve the nutritive value of protein-poor foods? Can we develop processes for the preservation of Indian type food dishes?

Research on all this can only begin at home. It has, at the Hindustan Lever Research Centre in Andheri. The sweep and thrust of the studies are daring. The scientists are producing new devices for old, making traditional things happen in new ways.

They have, of course, left the banyan tree alone to grow by itself.

Hindustan Lever

Lintas-HLD. PR. PAL-TP

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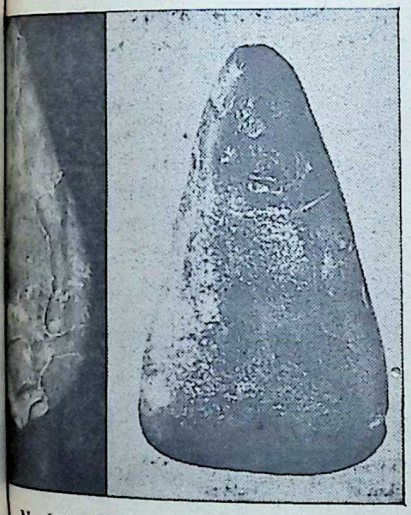
Khandesh, and Chanda and Nagpur in Vidarbha, have not only shown the existence of Early Man, all over Maharashtra, except perhaps the coastal districts of Kolaba and Ratnagiri, but given us a good insight into environment and the tool types as well as camp sites of Early Man, though as yet we have no means of knowing how this First Man looked, as his skeletal remains still elude us.

Comparative stratigraphy, tool types, as well as the association of extinct types of animals such as the wild bull (*Bos Namadics*), straight-tusked elephant (*Elephant antiquus*), rhinoceros, indicate that the Early Man in Maharashtra lived at least one and half lakh of years ago. In geological terminology this will be the last quarter or so of the Middle Pleistocene Period. At this time all over India including Maharashtra, the rains fell more abundantly than today, that is, the climate was wetter. The rivers flowed in a very broad bed. These beds were filled with boulders and pebbles and also with clays, particularly in the higher reaches, as documented today at Akola on the Pravara, Poona on the Mula-Mutha, Wai on the Krishna, Bhadane on the Kan, and Chandrapur on the Wardha.



Neolithic Axe and Stone Axe: From Nevasa.

With good, regular rain, and little deforestation, there were thick forests, in which roamed at will the wild animals mentioned above. These could be seen even at Poona and Nandur Madhmeshwar, for instance. The first man could have lived anywhere in these surroundings, for water, game, and wild fruits and roots could be easily had. But as today, the availability of raw material, viz. stone for making tools and weapons for cutting, piercing, even crushing, was a prime consideration. Ordinary trap or basalt of which the country from Dharwar in the south to Indore in the north is made, was not always suitable. All its varieties do not break cleanly and give a clean cutting edge as in a knife blade. Such fine and strong cutting edge can be had only in quartzite, cherts, or failing these, trap dykes. The dykes are a peculiar rock formation. These appear like a wedge and run from east to west or north to south, always in a straight line. These were formed when the molten lava had spread in horizontal sheets of hundreds of miles all over Maharashtra. At some places, the lava cooled more quickly, solidified well, and these erupted as dykes.

Naturalist as Early Man was, he

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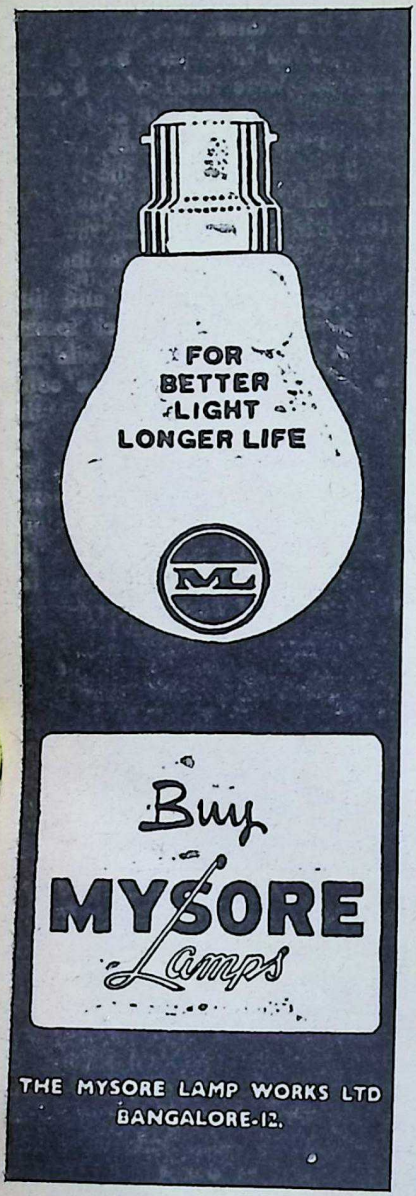

probably found out by trial and error that the pebbles and flat-sided slabs formed from these dykes, or large flakes, intentionally removed from these dykes made the most efficient tools and weapons. He thus sought out such dykes, probably wandering for miles and chose to camp there. Thus arose such sites as Gangapur near Nasik, Nevasa, Bhadane, and many others in the Dhulia and Jalgaon districts of Khandesh and the adjoining forested region of Dang. A rich site should have existed west of the Bund Garden, just where the 100 year old Deccan College building is situated, but it has now gone under the ever-full Mula-Mutha. And this perhaps accounts for the few tools found on the right bank, below the Water Pumping Station.

The stone tools and weapons of Early Man consist of (a) broad, one-edged tools made on specially removed flakes. These resemble our present-day iron axes. According to the shape of the edge and the butt (the end portion) these take various forms and are called cleavers in the technical terminology. As their names connote, these were specially useful for cutting or chopping animals and perhaps occasionally wood (trees); (b) large or small pointed tools, with thick or flat, blunt or even pointed butt, with tapering or rounded sides. In plan these tools are oval, or triangular and served as picks for digging, or breaking open the body of a large animal. Conventionally these are known as hand-axes; (c) round or oval tools made on flat based pebbles

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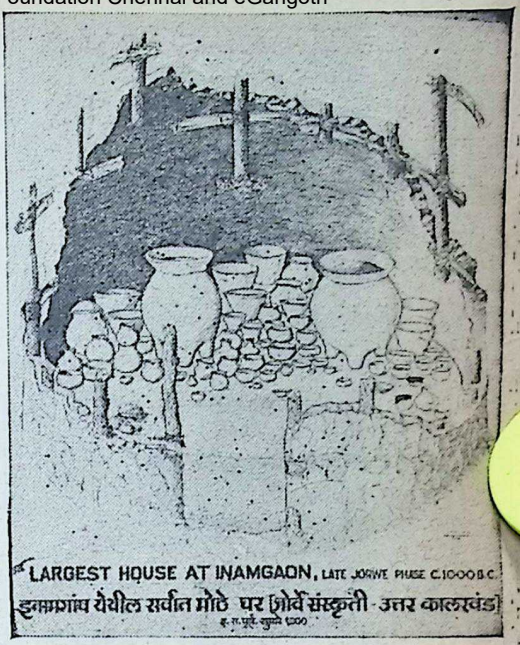
blocks of dykes, with an edge round half the periphery. These are called choppers and are not so useful for cutting as for chopping meat, breaking open bones, as well as making notches in tree trunk to facilitate climbing; (d) long, triangular tools, with one side thin, the opposite side thick and well-prepared for holding in the hand. These cleavers, handaxes and choppers of varying forms and sizes have been found all over Maharashtra. But so far the largest number from any one site is near Nevasa, called Chirki, after the small nala which joins the Pravara below the Nevasa-khurd, a few miles above Pravarasangam as Chirki-Nevasa. Here was an undoubted camp site of Early Man. Overlooking the right bank of the river, in an open, rocky area, now covered by later sandy river deposits, which are cut up into shallow gullies by sudden heavy but infrequent rains characteristic of today's semi-arid climate, lived man who has left behind literally hundreds of such tools in mint condition. Even after thousands of years, their points and edges are sharp, ready for immediate use, though their surfaces have turned olive green and some have become brittle because of long exposure to sun and rain. A look at this collection will at once convince even a layman how beautiful and symmetrical a stone tool, made without the help of any metal hammer, either of copper or iron, could be. The man had achieved mastery, a perfect control, by long practice, and using probably a cylindrical hammer, of stone, bone or wood, and this inspite of some bad local stone, as red, granular



LARGEST HOUSE AT INAMGAON, LATE JORWE PHASE C.1000 B.C.
इनामगांव येथील सर्वात मोठे घर [जोर्वे संस्कृती - उत्तर कालखंड]

basalt. In manual skill the Early Man of Maharashtra was not a bit inferior to that of his brethren in the rest of India—Mysore, Madras and Andhra, or Orissa, U.P., M.P., Rajasthan and Gujarat—or that of Africa and Europe, though he had to be content with only one kind of rock viz. basalt.

What happened to this man we do not know. Why he left the river valleys we can only guess. At some places, for instance, at Bhadane, on the Kan near Sakri, Dhulia District, the river gravels bearing his tools are covered by a 10-15 ft. thick, red clayey deposit. Such deposits are also witnessed at Poona, Wai, and many other non-tool bearing areas in Maharashtra, as well as in India. This universal phenomenon might suggest that owing to a great climatic change, the

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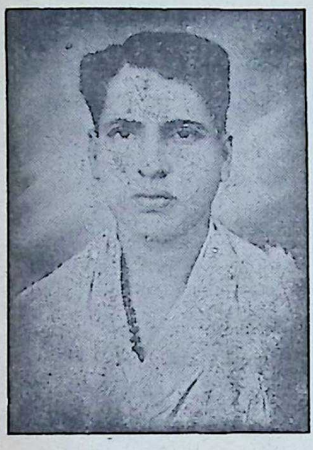
MIRACLE MAN WITH MYSTERIOUS POWERS



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A FEW APPRECIATIONS OUT OF NUMEROUS

Hon'ble Shri. L. N. Mishra, Union Minister of State, Defence Production, New Delhi:—"Respected Swamiji, I must express my deep gratitude to you for having been kind enough to send me the Kavacha which I have been wearing since August last and I am glad to inform you that it has worked wonderfully well."

H. H. Maharaja Shri. P. K. Deo, Member of Parliament, (Lok Sabha), New Delhi:—"My Dear Prof. Thevar. I must express my deep gratitude to you for having sent to me the KAVACHA which I have been wearing for the last four months. It has worked wonderfully well and I am fully satisfied by wearing it."

Sri. M.S. Mani, M.L.A. & Vice President, Khadi & Village Industries Board, Tamil Nadu:—"Revered Swamiji, I am happy to report that the Kavacha prepared for me has done wonders. Originally I had no belief in Talismans; but by your spiritual powers you have converted me to the belief that there is much in the great Powers of Prayer. Your Talisman has brought success in all my endeavours. It is no wonder and exaggeration to call you a Miracle Man with Mysterious Powers."

Sri. A. D. MANI, Member of Parliament, Chief Editor, Hitavada, Nagpur and Bhopal:—"I have known Professor R. T. Thevar for the past 4 years. I met him accidentally and I was extremely sceptical about the powers of Talismans at first. But Mr. Thevar has converted me to the belief that there is much in the great Power of Prayer. In my own career, his giving me a Kavacha has coincided with remarkable developments. Professor Thevar is a man of means himself and he does not have to regard the giving of Talismans as a business career. I have seen in many cases where hope was despaired of, the powerful effects of his Prayer."

Sri. M. S. Nadkarni, IRS, Jt. Secretary to the Govt. of India, New Delhi:—Respected Swamiji, "I express my deep debt of gratitude to you for being kind enough to send me the Kavacha which I have been wearing for the last 6 months. It has worked wonderfully well and is a tribute to the high spiritual powers which you have acquired by the practice of the ancient Tantric science".

Sri. K. M. R. Menon, M.A., LL.B., Controller of Imports and Exports, Pondicherry. Dear Swamiji, Three years ago I was advised to wear your Kavacha by which I have been able to get my desire and I have found the divine hand playing in the Kavacha.

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Srl. B. K. Gajapathi, Editor, "The Ringing Bells", Madras :—"I need not look into your testimonials to gauge your worth. You are really a great soul having supernatural powers at your command. You have cured my daughter, who was tormented by evil spirits."

Srl. S. Subramaniam, Finance Secretary, Govt. of Manipur :—"Regarding the efficacy of the Kavachas you supplied in the past, I have no hesitation to admit that they had the desired effect."

Srl. T. Srinivasan, I.A.S., Deputy Secretary, Ministry of Food and Agriculture, New Delhi:- "During the last four months since I have been wearing your Kavachas, I could see sure remarkable and astounding beneficial effects. My son for whom you had prepared a Kavacha informs me that he had passed the B. Sc., Examination in First Class".

Srl. P. Sankaran, I.A.S., District Collector, Dharmapuri ;—"I have been using your wonderful Kavachas for the past four years and I am very happy to convey to you that they are producing marvellous effects."

K. L. Bharathi, I.A.S., District Collector, Ramanathapuram:—"I feel extremely glad to inform that I got my promotion within three months of wearing your Kavacha."

Srl. P. Paramaguru, M.A.,B.L.,I.P.S., Deputy Inspector General of Police, Vigilance, Madras :—"After receiving the Kavacha prepared for me with special care, all my endeavours are being crowned with success. I enjoy mental happiness and earn public goodwill and support in an increasing measure."

Srl. K. Velayutham, B.E.,A.M.I.E., Chief Electrical Inspector to Government, Madras :— "The divine medicine i.e. Kavacha given to me has worked wonders for getting promotion. I got it within ten days."

Srl. S. Sethuraman, Chairman and Managing Director, The Bharat Granites (P) Ltd., Recognised by the Govt. of India and Reputed in Foreign Countries, Bangalore-3 :—"Revered Swamiji, I am happy to report that the Super Special Kamalai Kavacha and the Super Special Tharakari Kavacha prepared for me have worked wonders. There is no wonder in calling you, A Miracle Man with Mysterious Powers."

Srl. V. D. Durairaj, I.A.S., Under Secretary to Govt. Finance Department, Madras :— "I have the good fortune of having come under your benign guidance. Your Kavachas have instilled in the recesses of my heart deep Bhakti for Lord Muruga."

Srl. A. Vadivelu, B.A., B.L. Sub Divisional Magistrate, Dindigul:—"Respected Swamiji, You are no doubt a great personage with divine powers. You have cured my brother-in-law, who was under the influence of evil spirits and black magic."

Mr. S. S. Mhd. Ismail, B.E., Superintending Engineer, Kodayar Lower Camp Post, Kanyakumari District:—"Respected Sir, Indeed you are a very great man and your wonderful Kavacha had given me promotion as Superintending Engineer in a short period. I am always grateful to you for your kind help done to me and I will never forget you."

MOST IMPORTANT

Since most of the letters addressed to me either do not reach me or reach me without stamps enclosed therewith for reply, correspondents are advised to adopt Registered Post.

Prof. R. T. THEVAR, TANTRIC,

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rivers all over India, had raised their beds. This necessitated not only a gradual withdrawal from the river banks, but meant possible unavailability of the raw material, viz. nodules, blocks, and pebbles of dykes along the river banks (the dykes appearing as ridges were of no use).

Such explanation seems justified when we witness a complete change in the use of the raw material in the succeeding Stone Age, called the Middle Stone Age or the Middle Palaeolithic Period, known as the Early Stone Age, and the Early Palaeolithic Period. Of this Stone Age we have again only stone tools—not only innumerable but much more widely spread than those of the Early Stone Age. It was again at Nevasa, that the existence of a separate Stone Age, different from the first and the third was clearly recognized. This sure knowledge led to similar recognition elsewhere in India.

This Second Stone Age Man of Maharashtra lived along the small and big streams, in open or thickly forested regions, on the slopes of hills, wherever in fact, the raw material for making his stone implements was easily available. Since the basalt pebbles and nodules of dykes were probably not visible on the surface, he had to make a fresh search, for a suitable raw material. And luckily he found these in the veins and outcrops of chalcedony, chert and jasper in the parent rock. Often he has used naturally available flat based pebbles as nodules. But at times he has gone in search of the outcrops. And here, at Rankala Nala, a site in the Nandurbar Taluka, Dhulia District, we see how large the implements of the Stone Age could be, though in type and technique these are not different from the normal ones found in river banks and on hill slopes, all over Maharashtra, Mysore, Madras, Andhra, Assam, Orissa, Bihar, U.P., M.P., Rajasthan, Gujarat (including Kutch and Saurashtra).

Chiefly, there are three kinds of tools/weapons:

(a) Scrapers (of various types and sizes);
(b) Points (of various sizes);
(c) Awls or Borers (of various sizes).

This very limited range of tools and weapons of the Second Stone Age Man does not give a full idea of the life the man had. For these implements at the most would enable him to hunt the animals possible with bow and arrow, scrap the skins of animals as well as trees and stick and bore a hole; large, heavier tools such as choppers and crushers should have been there, as in the First Stone Age.

(To be continued)

To approach a mighty monarch, a man must ingratiate himself with the officials who keep the gates and guard the throne. So, to reach the Lord Almighty and to obtain His grace, one must practise much devotion, serve many devotees and keep company of the wise.

—Sri Ramakrishna Paramahansa

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JUSTICE TEKCHAND

GIN OR GENIUS?

Man's inquiring mind has often pondered over the connection between strong stimulants and the productions of the geniuses in Art and Literature. Under the influence of an anodyne it was that the famous Kubla Khan *of Coleridge came to be composed. Early bards and singers in all ancient lands have been thought of as having been influenced by some intoxicant or the other. Justice Tekchand takes the reader through this excursion of discovering the connection between Gin and Genius and concludes:*

*...Liquor has no kinship with literati. Inebriety and sobriety, intoxication and inspiration cannot co-exist. Gin and genius rarely stay together. Ultimately it is gin or genius...*Ed.

SOME men of understanding and education labour under the belief that wine has enabled writers to summon their muse, conjure up their vision, fire their imagination and highlight their artistic inspiration. Quite a few put their faith in wine as furnishing fuel for their flights of fancy and phantasy. Sometimes the names of well-known writers are cited in support of this claim and it is said that under the euphoric exhilaration of intoxicating beverages they attained literary eminence. It is a challenging claim and let us run through the gamut of the lives of famous men who are supposed to have derived their inspiration from the inebriating cup. There are equally other famous names of poets, philosophers, patriots, presidents, men of affairs and men of letters, artists and actors who have exploded the myth that letters, learning and liquor have a kinship or that the goblet and the muse are close companions. Among these, one may mention Shakespeare and Shaw, Tolstoy and Zola, Lord Chesterfield and Lloyd

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George, George Washington and William Taft, Goethe and Gandhi, and many more who have risen to great heights and earned immortality and have been censorious of the votaries of Bachhus. Unprejudiced study, impartial scrutiny, deep research and extensive experience have led to the conclusion that there is no affinity between Bacchus, the god of wine, and Minerva, the goddess of learning.

There are several passages from Shakespeare which one could quote as his testimony. As a sample, one may refer to Cassio's despair when he bemoans:—

> " O'God, that men should put an enemy in their mouths to steal away their brains, that we should, with joy, pleasance, revel, and applause, transform ourselves into beasts." (*Othello II, Scene iii*).

Perhaps more to the point will be the expressed reaction of the litterateurs who were themselves given to bibulous pleasures.

Robert Burns

Robert Burns (1759-1796), whose life span did not stretch beyond 37 years, was a Poet Laureate. He coined the term *John Barleycorn,* by which nickname he personified malt liquor. It is also the title of his poem in which he extolled liquor and proposed a toast to it:—

> "John Barleycorn was a hero bold,
> of noble enterprise;
> For if you do but taste his blood,
> 'Twill make your courage rise;
> 'Twill make a man forget his woe;
> 'Twill heighten all his joy:
> 'Twill make the widow's heart to sing,
> Though the tear were in her eye."

There are other poems in a similar strain. Eight years later, his opinion of John Barleycorn had undergone a change. He found himself deceived and gave a warning telling every mother's son that he should take heed that whenever he is inclined to drink, he might be buying joy at too dear a price. But while he was warning others, Burns did not profit himself from the lesson he gave. In 1791, he sent a pathetic letter to his friend Ainslee bewailing his wretchedness brought about by drink. He asked his friends: "Can you minister to a mind diseased? Can you admit the horrors of penitence, regret, remorse, headache, nausea and all the rest of the damned hounds of hell that beset a poor wretch who has been guilty of the sin of drunkenness—can you speak peace to a troubled soul."

On January 2, 1793, he writes to Mrs. Dunlop of his unavailing struggles against *John Barleycorn.* He says: "Occasional hard drinking is the devil to me. ... Taverns I have totally abandoned; it is the private parties among the hard drinking gentlemen of this country that do me the mischief."

He did not stay away from taverns and envies his respectable neighbour, George Haugh, who had risen early and was seen going out to work when Burns was staggering back home after a night of debauched drunkenness and now in the grip of mental wretchedness. Accosting his friends, he says: "O' George, you are a happy man. You have risen from a refreshing sleep and left a kind wife and children, while I am returning a self-condemned wretch to mine."

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He soon reached a stage when he was afraid of even touching a wine glass and said:—

"There's death in the cup—Say beware!
Nay, more—there is danger in touching."

A January night in 1796 closed the sad chapter of his life. After staying till late at the Globe tavern he shambled along homeward, contracted rheumatic fever and never recovered. On his death R.L. Stevenson wrote: "His death in the thirty-seventh year was indeed a kindly dispensation. That drink and debauchery helped to destroy his constitution and were the means of his unconscious suicide, is doubtless true. He had trifled with life and must pay the penalty. He had grasped at temporary pleasure and substantial happiness had passed him by."

Charles Lamb

Charles Lamb (1775-1834) was a poet, a writer of tales and an essayist. His life had become bitter and humiliating. His indulgence in alcohol brought for him agonising misery which he had poignantly depicted in his essay *Confessions of a Drunkard*. In this essay, he candidly admits that the man of whom he is speaking is himself, and that he had brought upon himself woe through drinking. He realised that he had been following draughts of "self-destroying wine". He talks of the progressive stages in his drinking, from thin wines to strong wines, from small punch to mixed liquors. He realised that his own condition had become helpless and that he was sinking. He grieved when the springs of moral action deadened within him and that he could not form a manly resolution or adhere to it. He could only shed copious tears. It was too late when he admitted that the waters had gone over him. But if from the black deaths he could be heard he would cry out to all those who have partaken the flavour of the first wine to look into his desolation and how he has gone down a precipice with open eyes to a passive will and been a witness to his own destruction with no power to stop it. The cup of his tragedy had become brimful and overflowing. He was engulfed in a sea of alcoholic misery and was being sucked in the surging eddies of the whirlpool of his own creation and from which he could find no escape. Death came when on his way to a tavern his straggling legs would make him sway and stagger and his feet could not carry his worn out frame because of the inroads of drink. He stumbled, fell and died. Another scintillating star sank into the Black Bacchanalian Sea.

Jack London

Jack London, a writer of twenty-two principal works, which included novels and short stories, had a chequered career. He wrote a book called *John Barleycorn*—a term he had borrowed from Robert Burns, in which he recorded his own heavy drinking. He said that the liquor he drank made his get up shaky in the morning, with a stomach that quivered, with fingers touched with palsy brain and body scorched and jangled and poisoned and returned to be tuned up by the very poison that caused the damage.

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Of his own experience and that of whom he got disgusted with drink. With the devotees of *John Barleycorn* he said: "When good fortune comes, they drink. When they have no fortune they drink to the hope of good fortune. If fortune be ill, they drink to forget it. If they meet a friend, they drink. If they quarrel with a friend and lose him, they drink. If their love-making be crowned with success, they are so happy they must need drink. If they be jilted, they drink for the contrary reason. If they haven't anything to do, why, they take a drink. When they are sober, they want to drink; and when they have drunk they want to drink more."

His addiction reached a sorry stage when he craved for drink in all his waking hours and felt that he could not write even a thousand words without a drink. He made many resolves increasing consumption, his mental qualities correspondingly deteriorated. In disgust with himself, he committed suicide. At the age of 40, *John Barleycorn* killed Jack London.

George Sterling

George Sterling (1869-1926) was an American poet who started writing at the age of 20, and his principal works number 22, mostly lyrical. Having become enmeshed in the web of alcohol, he could not get out of it. At the height of his fame, he used to be invited to read his poems; and friends would vie with one another for the questionable honour of buying him drinks. He would then scintillate and sparkle but nothing he said would be coherent. He would recite his poem, but out of proper order. Drink

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would muddle his thoughts. At a banquet arranged in his honour, George Sterling would not appear because he had been incapacitated by drink. The morning would bring him remorse and humiliation. To his boon companions, he would promise to overcome his weakness; the promises were always short-lived. Alcohol had made him helpless and his condition had become hopeless. Like a pendulum, his routine swung from binges to hangover; and from hangover bringing the feeling of wretchedness and depression he would return to liberal libation of liquor which would put another coil round him. There seemed to be no escape except one. He broke the vicious circle by swallowing cyanide of potassium and thus launched himself into eternity. Alcohol again successfully sent its victim to its destined doom.

Ambrose Bierce

Ambrose Bierce (1842-1914) was a prolific writer of stories and essays, but his pen was dipped in acid. His writings had earned him the sobriquet of *Bitter Bierce*. He filled the void in his life by drinking. He had reached the stage of alcoholism when it became a torment to be alive and he quit the land of the living.

Nora May French

Nora was a young girl who wrote lovely verses. Early in her life, she had become a slave to drink. Not being able to bear the burden of misery and incapable of getting a hold on herself, she decided to end her life and committed suicide by jumping off the cliff. Wine this time claimed a youthful victim.

Edna St. Vinscent Milley

Edna began writing poems early and at the age of 19 she had the distinction of winning the Pulitzer Prize. In her twenties, she had started drinking to excess. She pictured her own life in verse:

> "My candle burns at both ends;
> It will not last the night;
> But Ah, my foes, and Oh, my friends
> It gives a lovely light."

She was a popular poet and her books, which numbered eighteen, were best sellers and even collectors' items. She did give a lovely light but only for a brief duration. Drink had snuffed her life.

Maxwell Bodenheim

Maxwell Bodenheim (1893-1954) was a novelist and a poet and had a stormy literary career. His novels were savagely realistic. The key note of his writing was hatred, hatred for everything, for all human institutions, even humanity itself. His works enjoyed a great vogue. Some of his books turned out to be best sellers and money was no problem. It only became a problem when he was pursued by attractive women and lived in alcoholic abandon. From the high peak of popularity, he descended to the lowest depth imaginable. He became a miserable bum and a drunken loafer. In order to live, he went on the roadside posing as a blind man and in this way picked up a few coins; then he would slink into the bars. This spectacular, gay and controversial young writer, started life as

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an intellectual anarchist and believed in bath-tub gin, all-night drinking bouts, and free love. In the twenties, he was riding the crest of popularity. A decade later he had hit the bottom. His descent was from zenith to nadir. He slipped into abject poverty and was on relief doled out by the State. He was reported dying of tuberculosis. His friends organised a fund drive for helping him but managed to raise just 12 dollars. As a result of drinking dispute, he was found murdered.

Francis Scott Fitzgerald

Fitzgerald (1896-1940) was a writer of short stories and plays. His celebrated novel, *The Great Catsby*, depicted the spectacular rise and fall of a bootleggar. He belonged to the generation of flaming youth, disillusion, flippant and hard boiled. His friends called him "Scotch" because drink was the central theme of his life. Cynical, confused and tragic drinking was the discourse in which he floated along on rivers of alcohol. His genius was like alcohol: it flared and then flamed away. His compulsive drinking did not let his candle last the night.

William Buehler Seabrook

Seabrook (1886-1945) was a newspaper editor, and extensive traveller and a writer of essays. As he had taken to alcohol at an early age, he got himself admitted to a mental hospital where he stayed for seven months and write a book *Asylum*. In the preface to this book, he wrote that he had been "begging, pleading demanding.....to be locked up..... shut up.....chained up.....I needed to be shut up where I couldn't get up and where I couldn't get my hand on a bottle. I had become a confirmed habitual drunkard, without any of the stock alibis or excuses."

After seven months of confinement in the mental hospital as an alcoholic he came out, seemingly cured, but was he? If he was, he did not stay cured. He tried to rationalise that it was allright to drink in moderation so long as one could avoid drinking to excess. Seabrook had only to wait for seven years for the unhappy sequel. His book *No Hiding Place* was his autobiography. He confesses "I was miserable...I was drinking again in the mornings when I didn't want to drink, not for the pleasure, but in the desperate false hope that I might write a page or two that wasn't

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wooden...". He would shout at himself in the mirror: "He's a drunkard. What do drunkards do? They.... drink...themselves...to...death:". It was too late but William Seabrook did come to realize that it was not "allright to drink".

Harold Hart Crane

Crane (1899-1932) started writing verses of great promise at the age of thirteen. It was said of him that he was more likely to achieve immortality. Fate had decreed otherwise. His life story is truly heart rending. His aim and object in life became drinking and getting drunk. He would enter a saloon and drink till late hours and then he would be wicked out being "both reeling but refractory."

His early life was of poverty and hunger but fortune soon smiled on him. At the age of 26, Hart Crane had received recognition and had become rich but fortune did not cure the illness of his mind and spirit. He started getting drunk and staying drunk. At the age of 33, he became a confirmed and hopeless alcoholic. In his cups he was quarrelsome and would make violent scenes completely without discipline and social control. His friends gave him up in despair, and thought that he was throwing himself headlong to destruction. He saw nothing but blackness ahead. He had taken to sea voyage but that did not improve his condition in any way. While Newyork-bound, Crane threw himself overboard and dived into the Caribbean Sea, and found a wet grave.

Ernest Hemingway

Life and doings of Hemingway (1899-1961) are as moving as his works and deserve a close and serious study. He survived three wars and took morbid pleasure in killing, whether men on the battlefield, or wild animals in African jungles. He was a writer of crisp and incisive prose. His language could become ruggedly vulgar and coarse, indecorous and even salacious. He was a heavy drinker and alcohol brought about symptoms of obsession, phobia, depression and delusion. From a worldly point of view, Hemingway had surfeit of all material possessions, excellent physique, good friends, a loyal and devoted wife, global and literary recognition, plethora of wealth and a fame which brings to a winner of Pulitzer and Nobel prizes. Alcohol had shattered his mind as well as his body. He made several attempts at his own life, foiled by those guarding him. He slyly escaped their vigil and at the final attempt succeeded in dodging his protectors and took hold of his gun and shot himself dead. Wine did not inspire Hemingway; it rather expired him. He gave up his ghost because of his spirits.

O. Henry

O. Henry (1862-1910) has been a prodigious writer of gripping short stories. There was one very ugly spot in his character. As a bank clerk, he had been tried and convicted for embezzlement and sentenced to a term of five years' imprisonment. His real name was Porter and he adopted the pen-name O. Henry, which was the name of a prison guard. The stain of conviction for embezzlement had tormented his life and he took to drink

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progressively his daily consump- of liquor reached two quarts. in cups it was an agony for him rite at all. He was grieved and tened and could not overcome disgrace of his condition. At the of 48, death delivered him from holic thraldom.

r Allan Poe

Poe (1809-1849) was a poet, a story r and an essayist. He started sow- wild oats, drinking, gambling and rring debts. At the age of 22, he cast on the world, hypersensitive destitute. He wrote weird tales mystery, filled with horrors and ils of physical decay. He was a rbid and tortured soul, self-willed, indulgent, intensely proud and binful of the rights of others. His ographer, Griswold, depicted him a degraded inebriate. He was ngly susceptible to hard drinks. e, when he once started drinking, ld stopped. During the later riod of his life, drink began to sume him. It never stimulated his ius but it intensified his tempera- ntal morbidity and pathological ntal condition. Alcohol has never ed mental afflictions of life; it has ays aggravated them and Poe was exception. All that can be said is t his drinking and imaginative hts coincided for some time but t for long. He confessed to his kness and said: "I drink, God ly knows how often and how much. thing cheers or comforts me. My e seems wasted....the future looks dreary blank."

He had been courting a lady and t before his proposed marriage he got himself pickled in drink, and was warned by the physician, that another such spree would be his last. His biographer, Hervey Allan, said that the sources of his poetic inspirations were not "in a bottle but in painstaking scholarship."

He had been thrown out of a bar in Baltimore and was left in a gutter. His face was haggered, almost bloated, unwashed and was physically repulsive. He was removed to hospital and when he regained consciousness he would cry in agony, "I wish to God somebody would blow my damned brains out". He would even piteously cry, "Lord help my poor soul"! His prayer was answered and he was released from the mortal bondage when he was hardly forty.

Edgar's brother, Henry Poe, died in equally tragic circumstances at the age of 24. He also wrote verses. Both brothers shared fatal weakness for drink. Drink conveyed Henry to the land of no return.

Limitations of space do not permit the tragic stories of many more writers who were despatched to their early graves by drink.

Dylan Marlais Thomas (1914-1953), called the Byron of his generation, was ignominiously killed by drink. Sinclair Lewis (1885-1951) who started his life as a janitor and became a great novelist and was awarded Pulitzer prize which he refused, lost his hold on himself, when he took to drink. This brilliant writer would get drunk in public and make violent rows. He was not ashamed of making a public spectacle of himself and his alcoholic antics would border on imbecility, till death relieved him

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from the clutches of his tormentor. The realistic novelist, Theodore Dreiser, called one of the immortal writers, fell a prey to the allurement of liquor. Horace Liveright produced a large number of successful plays and wrote scores of excellent books, but within ten years of his acquiring fame, he became a capacious boozer and a skirt chaser. He drank himself into nightly coma and alcohol extinguished another distinguished man of letters. Stephen Collins Foster, the writer-composer of the imperishable folk songs, was despatched by killer drink to his early grave, at the age of 38, in tragic circumstances. Eugene Gladstone O'Neill, a writer of plays and winner of Pulitzer and Nobel prizes, was enticed by drinks till he became an addictive drinker and would even drink diluted varnish with water with large quantities of Benedictine liquor. The tragedy of his own life is depicted in his play, *The Iceman Cometh*. He became a victim of Parkinson's disease and even attempted suicide. Ultimately, he stopped drinking and started giving eloquent harangues against drinking. His mind recovered but the damage done to the body proved beyond cure. Another promising literary figure whose fate was sealed by drink at the age of ... was Thomas Wolfe. Liquor also l... quidated Paul Verlaine, a French po... It hastened the end of Stephan Cra... distinguished author of several nov... before he reached 29 years. Anoth... similar slave to narcotics was t... French novelist, Marcel Proust.

John Barrymore, a popular act... was virtually killed by drinking spre... He consumed 640 barrels of stro... liquor. He earned 3,75,000 dollars b... died a bankrupt. Of the strangle-h... of drink, John Barrymore used t... say: "I drink because I am unhapp... but my drink always makes me u... happier." Douglas Fairbanks was th... idol of the silent screen and typifi... the he-man. He wanted to captur... youth so that it might stay with h... for ever. He thought cocktails wou... help him but he was let down. Alco... hol had jilted him.

Liquor has no kinship with *liter...* Inebriety and sobriety, intoxicat... and inspiration, cannot co-exist. O... casionally they seem to be fellow tr... vellers, staggering along, hand in ha... but eventually they must part co... pany some day, and they do. Gin a... genius rarely stay together. Ultima... ly it is gin or genius.

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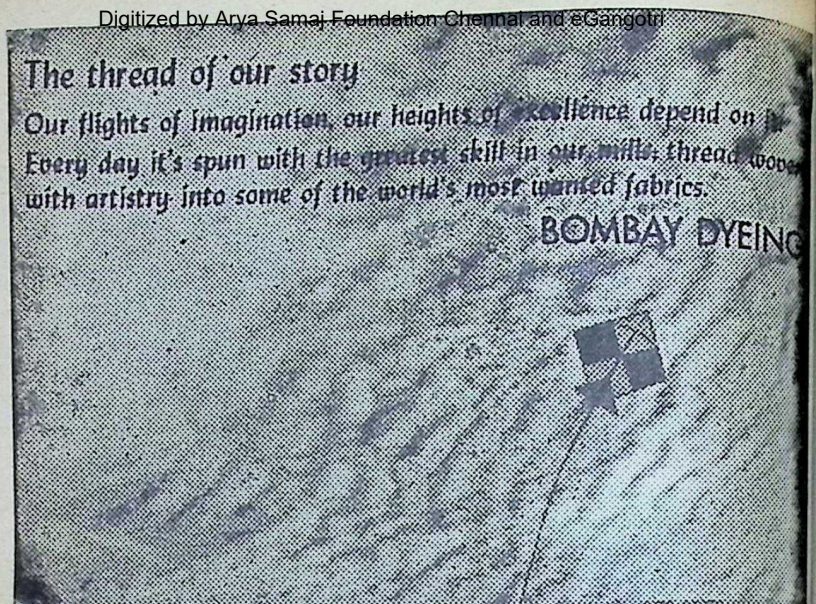

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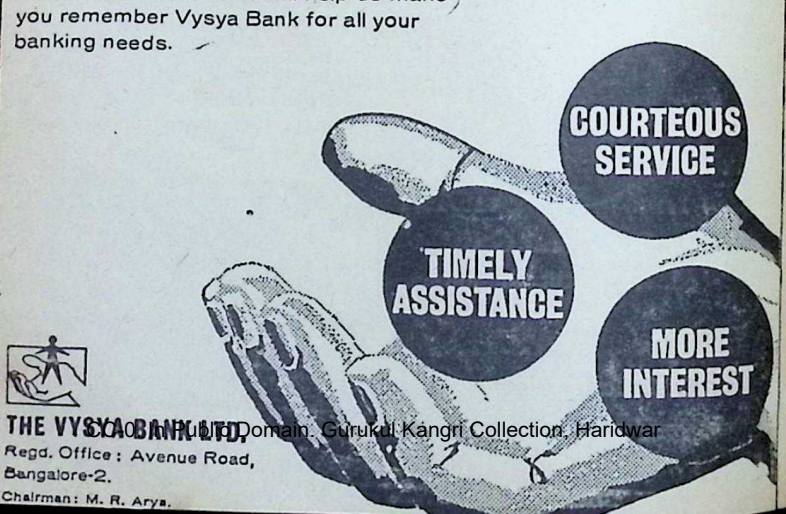

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DR. D.V. GUNDAPPA

INTELLECT & INTUITION

THE *Gayatri* prayer, the most celebrated in the *Vedas*, is not for the gift of happiness or longevity, not for wealth or success, not for power or progeny, but for guidance to the suppliant's intelligence.

Dhiyo yo nah prachodayaath—May the Sun, the symbol of Eternal Light, impel and direct our intellects (*Dhih*).

The points to be noted in this text are two—the capital significance of the intellect (*Dhih*) and its insufficiency when left without divine guidance.

The function of the intellect is ratiocination or reasoning. But, belief in God is an act of faith,—faith looks for guidance from a superborn of intuition. Ratiocination and Intuition are two different faculties, each complementary to the other, and both are indispensable if man should find for himself a purpose in life other than animal existence and shape his conduct accordingly.

The two-fold idea of the *Gayatri* is supported in all the *Upanishads*; and the *Gita* re-states it:

Manasasthu paraa buddhih
Yo buddheh paratastusaha
(Gita, III-42).

"Higher than the mind is the intellect (buddhi), and higher than the intellect is the Truth (God)." God-inspired intellect is the instrument with which man can ascertain the Good and achieve it.

* * *

In this essay, the term 'intellectual' is used for the person who prefers to be guided by the light of the intellect rather than by sentiment or convention or usage or the rule of authority from outside of himself. Not that he despises sentiment and custom and long-established usage and the word of authority accepted by society. He respects all these guides to choice and conduct. But the intellectual holds it his duty to examine all, so far as possible, by the searchlight of his independent reasoning. Whether he

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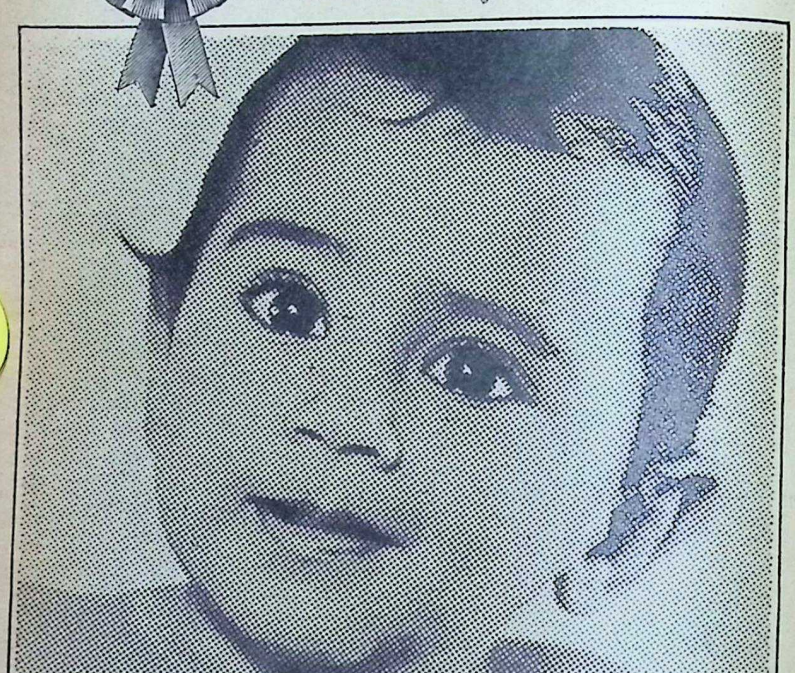

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human source of illumination is a moot point, to be dealt with later on. He, however, does not fall into the error of considering his intellect infallible. Indeed, the very first of his axioms, as noted above, is the admission of the insufficiency of man's intellect.

* * *

God is a spirit—not a material substance. It is a reality beyond the reach of your sense-organs, and thus not verifiable by methods of measurement and analysis familiar to you. You either believe implicitly or you do not. You accept the hypothesis of the revealed word, or you go without any positive direction to your intellect. You have your feet unfettered and free to move in the darkness of the jungle, and you carry no lamp to show you the way. If you would walk in safety and to your goal, you should have sunlight or lamplight as well as unfettered feet.

This tradition of accepting both Reason and Faith is seen in Europe. Plato believed in a world-transcending reality and in an impalpable soul in man. Aristotle did not differ from his master on these matters. Kant and Hegel found accommodation for God in their systems; and they were both essentially intellectuals and men of reason. In England, Bacon and Locke were not unbelievers, while they were essentially reasoners,—Bacon being an apostle of *Novum Organum* or the new body of knowledge of natural sciences.

* * *

Among the great intellectuals of Europe, Voltaire was perhaps the first to make an attack on the foundations of faith. In addition to great powers of imagination, he had been endowed with a mocking genius and he employed it to shake the foundations of religion. It should be admitted that those foundations were in his time rather shaky—based on a cosmogony, which later on was to come under the shattering blows of science. Voltaire was seconded by the next great imp of irreverance of his time, Rousseau. While their concern for the welfare of mankind was genuine and deep, they had no serious percipience of the non-physical part of man and its non-physical needs. They thought that the body and its hungers and their satisfactions were the whole matter of life. Whatever did not come under this category was to them matter for ridicule.

* * *

Then came the age of science. Darwin found facts of nature, which contradicted the Bible story of creation. Though Darwin himself did not deny God, his great followers, notably T. H. Huxley and Tyndall fastened upon the discrepancies in Biblical cosmography and rocked the foundations of faith. Others followed. The latest in this succession of iconoclasts was Bertrand Russell. Far from facing the problems which baffled others, these laughing philosophers dismissed them by just scoffing at the old faith. Large numbers of people read them and laughed with them and that is enough reward for them. But there are others to whom laughter is no answer. They

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keep asking the same old question. It is a relief to find that there are scientists among such others. Albert Einstein is among them, and Erwin Schrodinger. Schrodinger has frankly admitted the insufficiency of the approach made to the central problem of life by physical and biological sciences and the need for looking in the direction of the *Upanishads* of India for an answer. There is, thus, still some hope left for the neglected member of the pair of instruments given to man, namely, intuitive faith, to win the knowledge of the nature and purpose of life.

* * *

That the aims and efforts of a community of people are determined largely by ideas presented to it by its intellectuals is a self-evident proposition. But, what is the nature of the intellectual? On a consideration of the nature of the reformers who have influenced contemporary society, we find that they can be divided into three classes:

The God-based intellectual
The God-bereft intellectual
The God-based non-intellectual.

Persons of each of the three categories have had influence in shaping the ideals and principles of social organization. Edmund Burke (1729-1797) is an example of the first class: Karl Marx (1818-1883) of the second. Any *bhakta* like Kabir Das or Kanaka Das would typify the third.

* * *

India, taking only the modern period into account, has had as its leaders men who belong to the first and the third categories. Raja Ram Mohun Roy (1772-1833) was clearly an intellectual who took his stand on the *Vedanta*. He stood for social reform, for popular education, for the abolition of *Sati* and for a non-theological, non-denominational religion like the *Brahmo Samaj*. The next great man after him was Mahadev Govind Ranade (1842-1901). He was a man of towering intellect. But he drew inspiration for his work as reformer from religion and tradition. He was encyclopaedic in the range of his studies. History, Jurisprudence, Physical Sciences, Economics, Sociology, Politics and Administration,—in all these fields, he was our pioneer reformer and has left for us enduring monuments of his intellectual striving. He was also the apostle of a non-denominational universal religion as embodied in the *Prarthana Samaj*. Swami Dayananda Saraswati must also be counted an intellectual as he set out to re-interpret the *vedas* in a rational spirit. He made a departure from the traditional interpretation, and that is unmistakably a work of the intellect. Another great leader of modern India, Swami Vivekananda was, as should be known to everyone, a distinguished intellectual who based himself on religion. Coming to Mahatma Gandhi (1869-1948), it is difficult to decide whether he should be counted among intellectuals. That he took his stand on religion is known to everybody. In field of social and moral reform, he accepted the ideas put in circulation by leaders before his time. And he no doubt furnished them with ideo-

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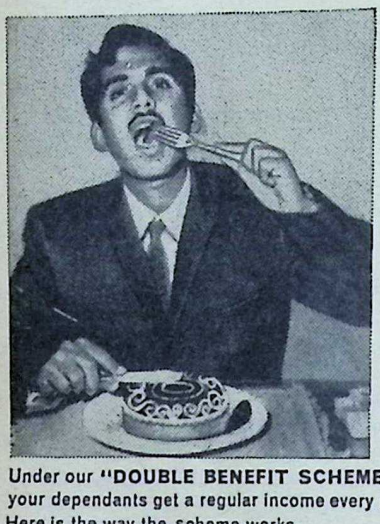

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logical bases, fashioned out of his own thought. That he was a man of high intellectual powers admits of no doubt.

* * *

There are many savants in our universities and academies who are men of high intellectual powers. Do we consider them intellectuals for our present purpose? We are here concerned with intellectuals who have borne a notable part in the re-making of society,—in impelling society to move in a new direction, or to correct an old error, or in creating a new pattern of culture. Mahatma Gandhi has done all this without doubt; he has given a new direction to public feeling about the road to its welfare, has called attention to certain ancient social weaknesses, and has helped in the evolution of a new culture. His appeal, however, has been not mainly to the intellect of his people. More largely perhaps his appeal is to sentiment inspired by faith. He was the most influential of our reformers, not because he took his stand on intellect, but because he could touch the heart-chords of his people. He knew by instinct what was pulsating in their heart and what commanded their heart's loyalty. He was not a non-intellectual by any means, but he was an intellectual who relied on faith and instinct for his success. He thus stands in the first of the above categories—the God-based intellectual.

* * *

A direct antipodes of Mahatma Gandhi is Karl Marx. In spite of his conspicuous work as economist and social thinker, Karl Marx must be set down as an anti-intellectual. The marks of a true intellectual are two—complete freedom from passion and prejudice; and an earnest search for knowledge and thought from every quarter, to incorporate into his own thought. These two characteristics are absent from the thought of Karl Marx. If he *thought* in the true sense of thinking, it was thinking in a passion. He was wild with the capitalist and the bourgeois classes. He considered them professional oppressors, and in this he was being unjust. The Capitalist and Mercantile classes had no desire to oppress and were not conscious of the less acceptable sides of their attitude and practice. They were, in simple language, not thinkers. They were, like an average member of the proletariat class, men who took their gains and advantages as though they belonged to them by a law of nature. The sentiment of dislike for the unjust is nevertheless a sentiment and therefore fit to be examined. There may be justification for anger in a certain case. But the angry man has the duty of seeing what there is to be said for the other side. That he considers his cause a good one is no justification of the thoughtless anger which supports the cause. The good offices of a lucid, ratiocinative intellect must be made available even to the good cause.

Secondly, the proletariat may have a just cause. But, the intellectual would make it his business to hear what the other parties may have to say. Justice is attention to all sides

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that there are to a case. One-sided adjustment is injustice. Balanced adjustment is the task set to the intellectual, and Karl Marx clearly failed in it. There is something even more fundamental to be said; and it is that the intellectual should take note of all the areas of man's life and not confine his eye to one or two areas to the exclusion of others. Karl Marx made no concessions to the spiritual side of man. He indeed showed no awareness of it at all. He assigned to tummy the place which religion assigns to God. The propitiation of the tummy and the satisfaction of its innumerable progeny was all the concern of Marx. And it is in this partiality of his thought,—divorcing social philosophy from the life of the soul—that Karl Marx showed himself the least as an intellectual.

Ravana, the counter-hero in the story of the *Ramayana*, was undoubtedly an intellectual. He was learned in the *Vedas* and skilled in political management. He was as powerful in intellect as he was in body. It cannot even be said that he was without fear of an inner voice. It told him of the fate that awaited him if he proceeded to do the worst he intended. His story is the example of an intellect not working in complete loyalty to the intuitive cautionings of conscience. That is the position of the intellectual who has torn himself away from the intuitions of the race. He is like the traveller who has thrown away the lamp and would trust to his legs in the night to carry him to safety. The world today is in a similar predicament.

Mankind is ill in every country today, though the immediate causation and incidence of the illness vary from country to country. Everywhere in the world, it is the revolt of the tummy-man against the soul-man. America and England are not Marxist. But the thing of supreme value to them is the same as to Russia and China—the cry of the fleshly in man and its appeasing. Marx is aggressive everywhere. Anti-intellectualism and God-bereft intellectualism are everywhere uprooting the tree of God-based intellectualism. It is important to note whence Marxism derives its strength. Its strength is in the appeal it makes to the fleshly as distinguished from the spiritual in man. Nature (*Prakriti*) is on the side of the materialist. She has an infinite variety of flavours and savours to offer anew, day after day, and man is infatuated by them. She creates new hungers and new appetites. Speed, size, aircraft, chemical foods, cosmetics, intoxicant drinks, multi-storeyed buildings, world competition, physical prowess, sex nudity, —these are among the impulsions provided by nature and her handmaid, science. These attractions make man forget the spiritual side of his nature and emphasise the fleshly; and on the fleshly side is the appeal of Marx. His apotheosis of the tummy captivates the hungry and the shivering, and they seek entrance into his paradise. It is a very different matter that very soon is bound to come the break-up of the soap-bubble filament of that paradise. Until that disillusionment comes, mankind will

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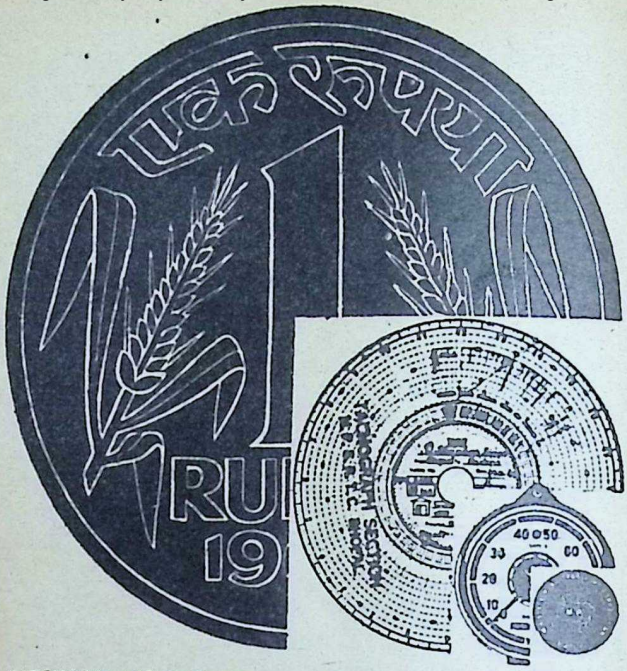

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continue to rave under the shadow of the Marxial cloud. And so long will our confusions and conflicts continue.

* * *

India too has stepped into the glass-house-empire of Marx. This, in spite of Gandhi's teaching of some three decades.

There is a new kind of anti-intellectualism spreading in our country today; and it is the spirit of Swadeshism in education and in all the disciplines we usually mean by the phrase "a liberal humanistic culture." An instance of this spirit is the demand for banishing English,—a language that has helped to unify India and give her ideas of democracy and the freedoms of citizenship. Heighten the status of the language of your region by all means, but without dethroning English. In medicine, for instance, study *Charaka* and *Susruta* by all means, but how far will you advance without a study of physiology and anatomy and chemistry in up-to-date books? In law, study *Manu* and *Yajnavalkya* by all means, but how deep will be your understanding of jurisprudence if you avoid Justinian and Austin?

* * *

A true intellectual will set his face against this narrowness masked as patriotism. It is pure intolerance and obscurantism. A true intellectual is a cosmopolitan in outlook. All the knowledge and all the wisdom in all the languages of the world cannot suffice for the purposes of man; and to avoid the books of a foreign country is like a sick man's banishing a life-saving medicine because it is of foreign origin. To Indians, if their own literature and philosophy should glow and emit light at their best, foreign literature and philosophy are indispensable as means of a critical appraisal of value. The ancient cinders of their traditional culture will rise in bright flame when stirred by the poker of knowledge coming from outside. It is perhaps Rudyard Kipling who said:

"He little knows England
Who only England knows."

The truth in this saying calls for a wider application and it is a truth of vital significance to present-day Indians.

It is the responsibility of the intellectual to take note of the social and human problems raised from time to time by the marching of science and the proliferation of industry and trade and show people how through the disciplines of family and State, and community and nation, the law of soul-God relationship may be fulfilled amidst changing circumstances. He should in this task call to his aid the clues furnished by history and tradition and literature and culture of other peoples.

* * *

It cannot be said that there were no God-affirming voices between Rousseau and Karl Marx in Europe. A most notable prophet of 'God and the people' was Joseph Mazzini (1805-1872) of Italy. He insisted that duties came before rights and that 'life is a Mission of God'. In the language of Morley, Mazzini's effort was to breathe conscience into Democracy. But the anti-God forces

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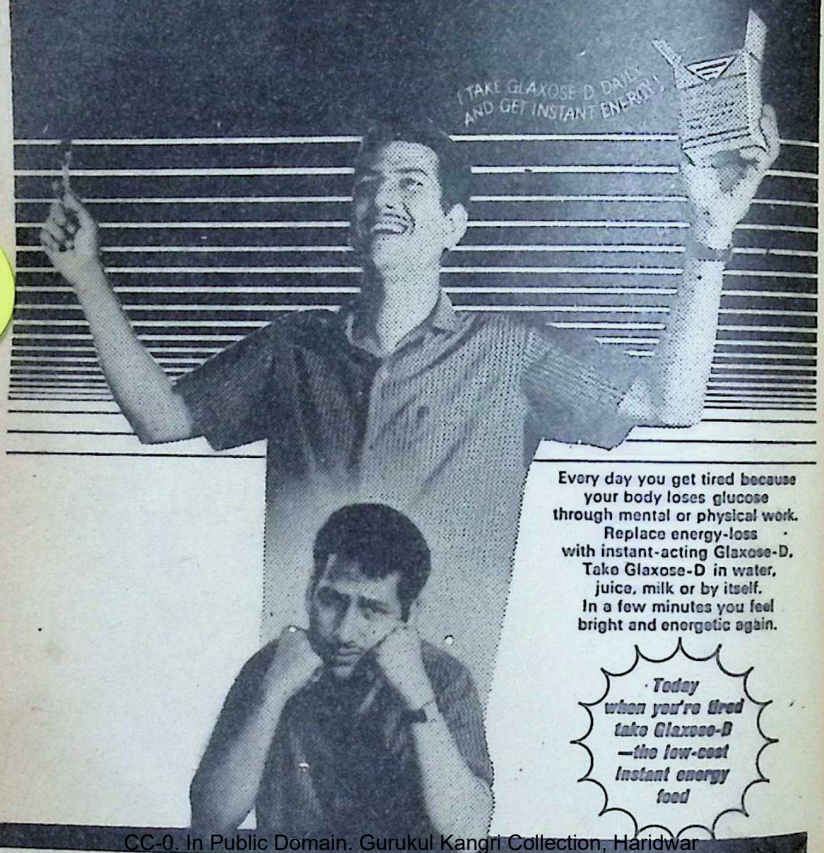

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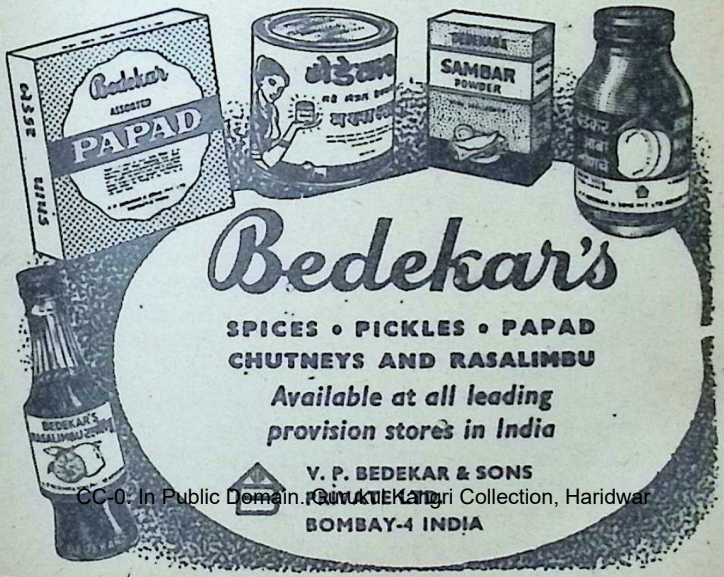
prevailed for the time. Mazzini is today an almost forgotten teacher. Meanwhile, the Rousseau-Marx axis has gone on spinning. Its achievements as seen today may be summed up in one word: "Grievance-mongering"—perpetual agitation, never to be satisfied with any social arrangement. Every mother's son has a grievance—grievance against somebody or some group. And in every country under the Sun, workmen are in perpetual discontent and so are men of the white-collared professions. So are financiers and Bankers, so are employers of labour and so are,—worst of all—students and young men. No one is content to do the duty that pertains to his station. No one does it, in fact. Everybody is worried about some want in his position, some discomfort some uneasy sense of not getting his due. And it is human nature to become morbid about one's own grievance. So one goes on imagining its significance and running amok. Grievance-mongering and monkeying with institutions are the end-product of the Rousseau-Marx evangel. If a remedy should be found Europe should be persuaded to go back to Mazzini.

There is surely a middle line of the road between the edge of perpetual grievance-mongering and the edge of abject submission to injustice, between the edge of *laissez faire* and the edge of State-omniscience; and to discover that line of justice and social order is the task set to the intellectual, if he should ever come to live in peace with both the world and himself.

Dhiyo yo nah Prachodayaath.



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DR. R. C. MAJUMDAR

India's Relations with her Neighbouring Countries

THE great administrator and statesman of ancient India, Chanakya, so known as Kautilya, in his immortal work, *The Arthasastra*, broadstated that the normal relation between two neighbouring countries is ne of enmity, if not of actual hostiy. This is well illustrated in the hisry of Europe if we consider the lation of France with Spain, Gerany and Italy, and of Austria with aly, Germany, Russia and Balkan untries. That the same principle is plicable to India and her neighbours ay be illustrated by reference to a w historical facts.

North-Western Neighbours

In the fifth century B.C., the chaemenid Empire touched the borr of India and there was hostility tween the two resulting in the insions and conquests of Cyrus and arius and the occupation, for some ne, of a big slice of Indian territory them and Xerxes. When that great Persian Empire was overthrown by Alexander, he inherited the traditional role, invaded India, and overran the Punjab towards the end of the fourth century B.C. Since that time, whichever power occupied the western border-land of India, proved to be her enemy and invaded her territories. Thus, the Seleucids, the Bactrian Greeks, the Parthians, the Sakas, the Kushanas, the Hunas, the Muslim dynasties of Ghabni and Ghor (when she otherthrew Ghazni), the Mughuls from Afghanistan, Tamerlane, Nadir Shah and Ahmad Shah Abdali (who were in possession of Afghanistan) successively invaded India. The hostilities with Afghanistan continued during the British rule resulting in three wars (1839, 1878 and 1919). As soon as Pakistan became India's neighbour, she became hostile to India and there was one invasion in full force in 1965, in addition to constant border raids.

To be contd. age-long relations of hostility between India and Afghanistan

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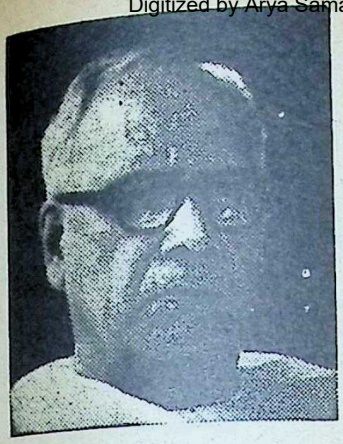

were changed to one of friendship, as according to the Kautilyan principle both of them, neighbours of Pakistan, and as such having hostile relations or keepings with her, naturally developed friendship against the common enemy.

II. Tibet

Even the almost insurmountable barrier of the Himalayas could not check the operation of the Kautilyan principle. Tibet, on the other side of the Himalayas, was for long a petty and almost semi-barbarous State. Some time between A.D. 580 and 600 the disunited clans of that hilly region were brought together by a powerful ruler Gnam-ri-sron-btsan, and he extended his power to India. His son and successor, Sron-btsan-sgam-po is said in the Tibetan Annals to have conquered Assam and Nepal and dominated over half of Jambudvipa (India). He also invaded his other neighbour, China, and pillaged the country as far as Szechuan. Following the Kautilyan principle, the two common enemies of Tibet, India and China, developed friendly relations and we know that two powerful kings of India, Yasovarman of Kanauj and Lalitaditya of Kashmir, sent envoys to China in the second quarter of the eighth century A.D. in order to induce the Chinese Emperor to make a common cause against Tibet. The Chinese Emperor cordially received Lalitaditya's envoy with due honour and recognized the King of Kashmir as his ally but sent no military help. China's attitude towards the envoy of Yasovarman was also probably the same, but we have no record of it.

King Sron-btsan-sgam-po of Tibet, who claimed to have conquered a large part of India and China, also married a daughter of the King of Nepal and a daughter of the Emperor of China. Under the influence of these two queens, Buddhism was introduced into Tibet, along with other elements of Indian civilisation. The people of Tibet, ignorant of the art of writing, adopted Indian alphabet. Many Buddhist monks of India visited Tibet, a large number of Buddhist books were translated into Tibetan and numerous Buddhist temples and monasteries were established all over the country. But though the process of Indianisation went on apace for more than a century, the Kautilyan Law did not cease to operate. The Tibetan King Khri-srong-lde-btsan (755-97 A.D.) is said to have "subdued all the provinces on the four frontiers including China in the east and India in the south." It is even claimed that Dharmapala of Bengal

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who ruled over a vast empire in North India, had to acknowledge his suzerainty and paid tribute. The next important king of Tibet, Ral-pa-chan (c. 817-836 A.D.), is said to have conquered India as far as Gangasagara. It is difficult to say how far these statements in Tibetan Annals have any historic basis, for we have no independent evidence of these Tibetan conquests of India, but they may be taken to indicate the aggressive spirit of Tibet towards India and their occasional incursions in spite of the intimate cultural relations between the two. It can be said without much exaggeration that not only the religious and social ideas but the art and literature of India formed the basic foundation of the culture of the semi-barbarous people of Tibet. The best testimony of this is provided by the form of religious organisation known as Lamaism, which was founded by an Indian monk in Tibet, the vast collection of Tibetan translations of the Buddhist texts of India, and the very script the Tibetans use today, which is an adaptation of the Indian alphabet. Thus, while the Tibetans sent their soldiers against India, the latter sent a band of missionaries to Tibet. There is no trace of Tibetan conquests in India today, but the complete triumph of Indian culture is the most significant trait of modern Tibetan civilisation. Even today, Tibet reveres the hundreds of Indian Buddhist monks who visited their country. The most famous of them Atisa Dipakara (11th century A.D.) who stayed for many years in Tibet and died there, is today held in the highest veneration, next only to Gautama Buddha.

III. China

There was a regular intercourse between India and China from a very early period. The Chinese texts clearly indicate that, long before the Christian era, there was regular commercial intercourse between the two countries through the two overland routes, —one passing through Afghanistan, Turkestan and Central Asia, and the other, a much shorter route, through Yunnan and Assam, two neighbouring Provinces of China and India. As usually happens, Indian culture and civilisation followed in the wake of trade and commerce and Buddhism became a powerful factor in the evolution of the ancient Chinese civilisation. According to some Chinese traditions, Buddhist missionaries from India proceeded to China as early as 217 B.C., but the more reliable official account places the event in 65 A.D. Since that date there were constant flows of bands of missionaries from India to China and the visit of many Chinese pilgrims to India. Gradually, Buddhism gained a stronghold on different parts of China; thousands of Buddhist texts were translated into Chinese with the help of Indian Buddhists, and under the vast organisation of Translation Bureaus set up by the Chinese Emperors and occasionally even personally attended by them while the work was in progress. Temples and monasteries were established in large numbers all over the vast country, and many elements of Indian culture, such as art and architecture, scientific knowledge and music, were introduced into China.

Politically, China and India were brought closer together during the rule

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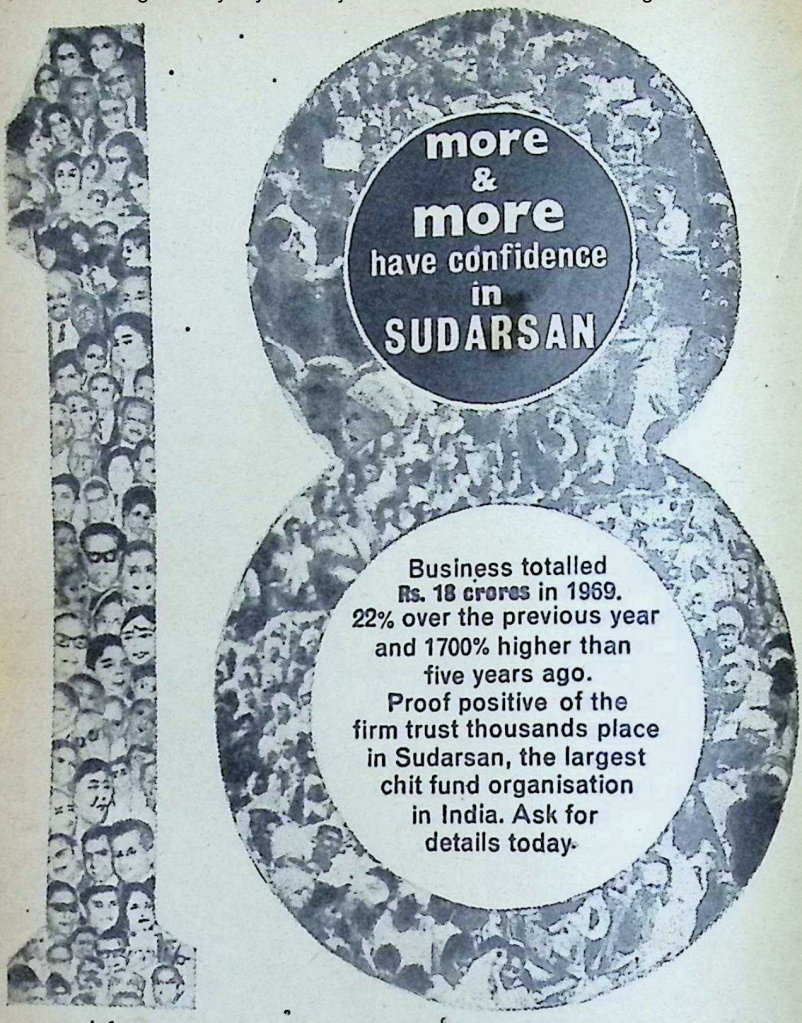

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the Kushana kings in India in the ly centuries of the Christian era. nishka, with his capital at Pesha- r, ruled over a vast empire, which mprised a large part of Northern dia and extensive regions in Cen- l Asia reaching up to the border of ina. The Kautilyan principle came o operation and there were fights tween the two neighbouring king- ms. The Kushana king defeated the hinese Emperor and, according to Chinese account, kept a Chinese rince as hostage in the Punjab. We e told that this Chinese prince in- oduced into India two new fruits, each and Pear.

The diplomatic relations between ndia and China continued for the ext five or six centuries. During the eriod between 451 and 511 A.D., no ss than eight embassies were sent om several States in North-West In- ia to China. A King of South India lso sent an embassy to China be- ween A.D. 500 and 516. During the le of the T'ang Dynasty (618-907 .D.), the whole of China was unit- d under one sovereign and China ached the peak of its military glory nd cultural progress. The aggressive mperialism of China led her to con- uer one neighbour after another till he Chinese domination once more xtended to Central Asia. But she con- inued peaceful cultural intercourse ith India. The great Indian Em- eror, Harshavardhana, sent an em- assy to China in 641 A.D. and at east three embassies from China visit- d India between A.D. 643 and 646. A fourth Chinese diplomatic mission nder Wang-hiuen-tse was sent to the ourt of Harshavardhana in 646. It led to a great tragedy and disaster The Chinese account is summed up as follows:

"Before the embassy arrived in India, Harshavardhana had died and his throne was usurped by his Minister. The usurper attacked the ambassador who had only thirty horsemen as his escort. Wang-hiuen-tse was defeated and fled to Tibet. The Tibetan king Sron-btsan-sgm-po, who had married a Chinese princse, supplied 1.200 picked troops, and Amsuvarman, king of Nepal, whose daughter was also married to the Tibetan king, gave the Chinese envoy 7.000 horsemen. With these, Wang-hiuen-tse returned and took a terrible vengeance. He captured the capital city of Mid-India and a terrible carnage followed. Three thousand of the besieged were beheaded and ten thousand were drowned. The usurper king fled, but was again defeated and captured with his wives and children. One thousand of his troops were beheaded and 12,000 prisoners and 30,000 domesticated animals were taken to China. Then whole India trembled and 580 walled towns offered their submission. The King of Assam sent the victor large quantities of provisions and equipment. Wang-hiuen-tse returned to China in A.D. 648 taking with him the vanquished King of India who spent the rest of his life there."

It is a very strange story and hardly credible. But the glowing account of the massacre of Indians at the hands of the Chinese shows that the Buddhist culture imported from India sat rather lightly upon the Chinese in a political crisis. In any case, the episode did not leave any scar or bit-

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Vital facts about Colds and Flu and how to fight these ailments

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Symptoms: Heaviness in the head, headache and a running nose are the early symptoms of a cold. Within 18 to 72 hours these may be followed by a thick, yellow nasal discharge. Sweating or shivering generally warns you of flu; fatigue and weakness, aches and pains all over the body, loss of appetite, drowsiness, headache, and chills may follow. A dry cough or sore throat may also be present.

Nurse Angela Fernandes finds Anacin strong enough to give fast relief from the aches and pains of colds and flu. "It is safe even for children", she adds.

Recovery: Two or three days will usually be enough for you to recover; sometimes recovery may take longer.

Complications: Flu, if not brought under control, can lead to pneumonia and infections of the upper respiratory tract, ears and lungs. Consult your doctor when you have flu or a severe cold.

No Immunity: There is always a possibility of a relapse if you do not take proper care. Subsequent attacks can, in fact, be more severe.

What you should do

1. If someone in your home already has a severe cold or flu, he should be given complete bed-rest, and isolated as far as possible. His clothes, especially his handkerchiefs and bedding, should be thoroughly disinfected immediately after recovery.
2. Keep rooms properly ventilated.
3. Have antiseptic or salt-water throat gargles at least twice a day.
4. Drink only boiled water. Drink lots of other fluids as well, especially orange juice or lime juice. Eat nourishing foods. Don't strain yourself. Rest adequately.

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...rness behind, for Wang-hiuen-tse ...gain came to India at the head of a ...plomatic mission in A.D. 657, and ...nce then many embassies were ex...hanged between Indian States and ...China during the T'ang period. Re...ference has already been made of the ...mbassies sent by Yasovarman and ...lalitaditya to China. Chinese embas...sies also visited Bengal during Muslim ...rule in the fifteenth century.

The peaceful relations between India and China continued so long as Tibet remained as a buffer State between the two, and the British Government kept a watchful eye on both China and Tibet. But, as soon as Pandit Jawaharlal Nehru, Prime Minister of Free India, offered Tibet on a platter to China in order to appease her with the slogan of *Panchashila* on his lips, China became our immediate neighbour and the Kautilyan principle came into operation, the result being the Chinese invasion of India in 1962. The same principle operated in the case of our newly created neighbour Pakistan which launched an invasion of India in 1965. The Kautilyan principle was again in operation and these two enemies of India became allies. By the same principle, the age-long hostility between India and Afghanistan has ceased; being common enemies of their neighbour Pakistan, India and Afghanistan have become friendly towards each other.

This brief account of India's relations with her neighbours illustrates Kautilya's dictum that an immediately neighbouring State must be regarded as a potential enemy. As noted above, it is also illustrated by the modern history of Europe. A historical generalization is not, of course, as inevitable or inexorable as a law of nature, but when sufficiently attested by facts it should not be ignored, and must be taken into account in formulating the foreign policy of a country. The Kautilyan law has a lesson for all the States, and the history of the world, and of India in particular, shows that India can ignore it only at her peril. As Palmerston blandly put it, the only principle of the Foreign Policy of England is the consideration of her own interest from every point of view. The Kautilyan doctrine is also based upon the same idea, for the interest of two neighbouring States is bound to clash. The instances quoted above have shown that neither religious and cultural affinity, nor any amount of profession of goodwill or highsounding principles of justice and morality, has proved sufficiently strong to check the operation of the law enunciated by Kautilya in ancient and Palmerston in modern days. India must learn the lessons of history.

The bitter leaves of margosa will taste sweet, when one is strongly affected by the poison of a snake. So too, those affected by the craving for objective pleasure will relish as very desirable, wrongs, evils and sins.

—Sri Sathya Sai Baba.

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FRIENDS OF INDIA

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम्
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ॥

यजु ३६।१८

May all beings look on me with the eye of a friend;
May I look on all beings with the eye of a friend;
May we look on one another with the eye of a friend.

So chanted the great sages of the Vedic period. In answer as it were to this prayer, God has sent us friends always in the darkest hour of our need. They have been fascinated by the wisdom and the glory of India; some of them were drawn to us by the suffering, the squalor of the people of India. Some of them came proud of heart hoping to make India a better land. Whatever their motives, they were moved by something divine, something noble and once they came to the shores of India, they gained a new identity with the India of their seeking.

Many there are of this kind; in this series, we intend serialising the life and deeds of such Friends of India *and of their contribution to the building of that great ideal of India—the World Family or* "Vasudhaiva Kutumbakam". *As another great friend of India put it: these people have worshipped at the temple of the Holiness of the Heart's Imagination.*

This is a counter offering to these Friends of India at the same temple of the Holiness of the heart's Imagination.—Ed.

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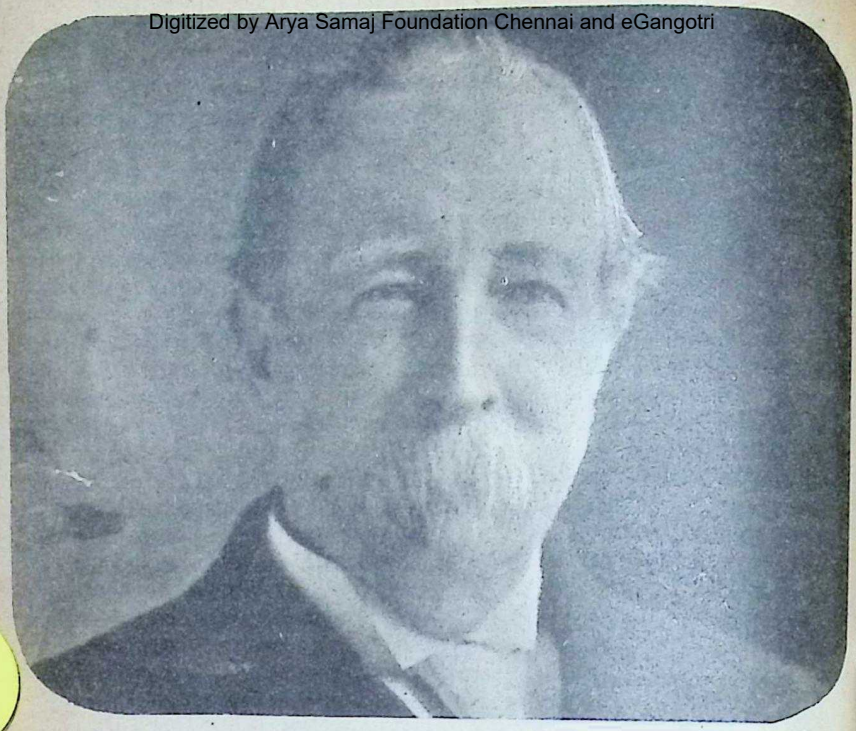

Mr. Allan Octavian Hume: P. KODANDA RAO

"Sons of Ind, why sit idle,
Wait ye for some Deva's aid?
Buckle to, be up and doing.
Nations by themselves are made."

THIS exhortation to patriotic action, which the most patriotic Indian statesmen could not excel, was addressed to Indians by an Englishman and a member of the Indian Civil Service and as early as 1886! He was Allan Octavian Hume, a Scotsman, who was universally acclaimed as the *Father of the Indian National Congress.* Of him, Gopal Krishna Gokhale said in 1908:

"Now we all know that Mr. Hume founded this Congress. We all know with what loving care he watched over it in the early years of its growth, and when he was later prevented by declining health from taking the same active interest in its development in this country, we know how he worked for this movement in England."

"Mr. Hume's interest in this movement has continued unflagging to this day. Mr. Hume has placed his wise guidance, his sage counsel, at our disposal whenever the need for such guidance and for such counsel has arisen."

"During the long reactionary period through which we have recently passed, no man was more

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keenly disappointed over the apparent failure of the work of the Congress than Mr. Hume. No one was filled with more bitter grief and concern than Mr. Hume when last year the disaster which we all know so well overtook the Congress at Surat.

"I know again from personal knowledge and experience that when during the last few months anxious deliberations were going on in London in connection with the reforms just now announced, when our prospects now appeared darker and now appeared brighter, no man was following these developments with more anxious interest than Mr. Hume, and now when the gloom seems to be dissipating and the first streaks of a new dawn are visible, no one has a greater right to be gladdened than the founder and the father of the Congress.

"In sending this message to Mr. Hume, therefore, we are only performing what I call a filial duty. Mr. Hume is past 80, and we are happy to think that this comfort has been vouchsafed to him in the evening of his life, and we all fervently hope he will long be spared to observe and watch the progress which we hope to make in the new path".

In March, 1883, Mr. Hume addressed a circular to the Graduates of the Calcutta University, in the course of which he said:

> "Constituting, as you do, a large body of the most highly educated Indians, you should, in the natural order of things, constitute also the most important source of all mental, moral, social and political progress in India. Whether in the individual or the nation, all vital progress must spring from within, and it is to you, her most favoured sons, that your country must look for initiative."

Of people like himself he said:

> "In vain may aliens, like myself, love India and her children, as well as the most loving of these; in vain may they, for her and their good, give time and trouble, money and thought; in vain may they struggle and sacrifice; they may assist with advice and suggestions; they may place their experience, abilities and knowledge at the disposal of the workers, but they lack the essential of nationality and the real work must ever be done by the people of the country themselves".

He collected a group of fifty Indians for selfless service to India, and organised them into the Indian National Union. He then went to England to organise a group of British friends of India, as at the time the power of decision lay in Britain where ignorance of the real needs of India was naturally colossal, except for the propaganda of anti-Indian imperialists. He then saw the Editors of power of decision lay in Britain and some Members of Parliament to solicit their genuine interest in India. He persuaded some leading Indians to visit Britain and arranged public meetings and interviews with leading statesmen and Editors. He then returned to India and converted the Indian National Union into the first Indian National Congress, which met in Bombay in December, 1885, under the presidentship of Sri W.C. Bonnerjee.

The Congress resolved that Indian legislatures should include some elected Members. Of this resolution, Mr. Hume said that it indicated "the very essence of the great task which the people of India, at last a nation, one

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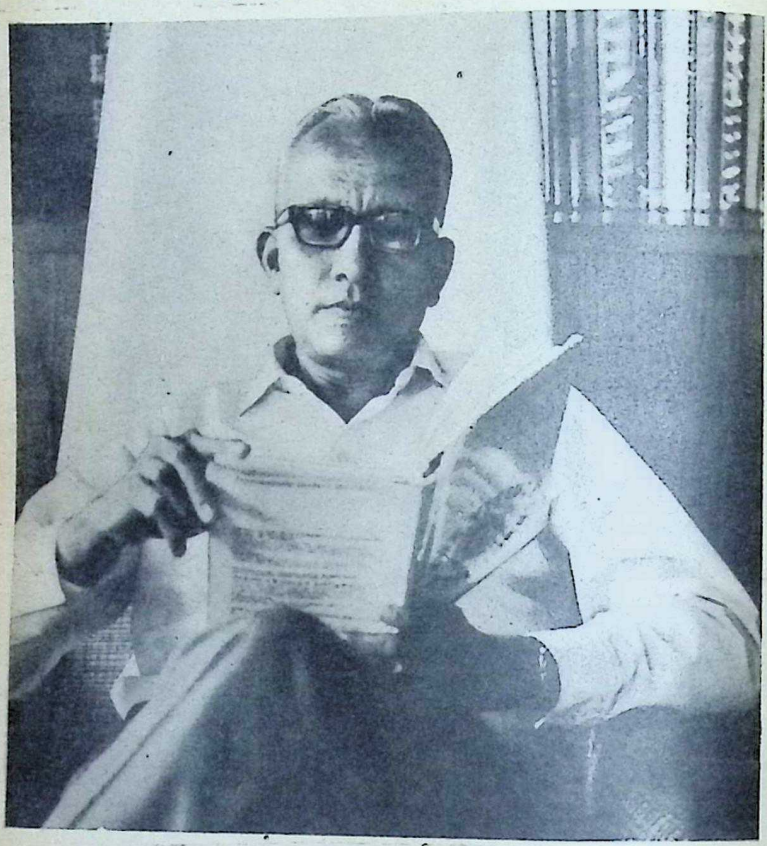

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and indivisible henceforth and for ever, was soberly and deliberately girding up their loins to undertake".

While Mr. Hume gave credit to Indians, Sri Gokhale said in 1912:

> "No Indian could have started the Indian National Congress. Apart from the fact that any one putting his hand to such a gigantic task had need to have Mr. Hume's commanding and magnetic personality, even if an Indian had possessed such a personality and had come forward to start such a movement embracing all India, the officials in India would not have allowed the movement to come into existence. If the founder of the Congress had not been a great Englishman and a distinguished ex-official, such was the official distrust of political agitation in those days that the authorities would have at once found some way to suppress the movement".

He defended Congress leaders against the charge of being anti-British agitators. In proof of it, he pointed out that men like Dadabhai Naoroji, Mahadev Govind Ranade, Pherozshah Mehta, Badruddin Tyabji, Gopal Krishna Gokhale and V. Krishnaswami Iyer, who were among the leaders of the Congress, were later appointed to high offices by the Government of India; these Indians were patriots, bent on ameliorating the plight of the Indian masses. They were pro-Indian and not anti-Britsih.

As the beloved champion of the Indian peasants, Mr. Hume wrote a pamphlet *The Old Man's Hope*, in which he made an impassioned appeal to the comfortable classes in England: "Ah men! well fed and happy! Do you at all realise the dull misery of these countless myriads? From their births to their deaths, how many rays of sunshine think you chequer their gloom-shrouded paths? Toil, toil, toil; hunger, hunger, hunger; sickness, suffering, sorrow; these, alas! are the key notes of their short and sad existence".

He advocated propaganda among the rural masses on the model of the Anti-Corn Law League in England, which alarmed the diehards among the British rulers in India.

In answer to the plea of some British officials that in India social reform to bring about caste and communal harmony and unity, should precede political reform, Mr. Hume, who was keen as any on social reform, realised that legislation was necessary to ban social evils like child marriage and dowry, but such reform was best initiated by elected Indians in the legislatures, rather than by foreign Christian rulers, and he gave priority to political reform.

Mr. Hume denounced the Muslim agitation against the Congress as inspired by the British diehard policy of divide and rule. He said:

> "The wretched plea about the Mohammadans being so inferior to Hindus and that they will have no chance if a fair field is conceded to all classes and sects, is monstrous. I swear that no good and true Mohammadan ever, if he reflected on it, would put forward so base a libel on his co-religionists. The whole thing is shameful libel on the Mussalmans who, alike in times past and present, have ever held and ever will hold their own, and whatever advantages flow from an improved and gradually developing administration of India, believe me, that the Mussalmans will ever obtain, in

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virtue of their hereditary capacity, energy and pluck, a full and fair share."

Mr. Hume served as a member of the Indian Civil Service in Etawah in Uttar Pradesh during the Mutiny of 1857 and rendered distinguished military service. When peace was restored, he resumed his interest in promoting free schools, cotton cultivation and irrigation, welfare and cattle and agricultural reform, pleading for the separation of the judicial from the executive functions and for Prohibition. He advocated what is now called agricultural extension service, but was prevented from implementing it by his imperious superiors, who disapproved of his enthusiasm for the education of the Indian peasants and his candid opinions boldly expressed. Mr. Hume was a great ornithologist.

He was born in 1829, served in India as a member of the I.C.S. from 1849, resigned from it in 1882 and devoted himself to the political advancement of India for the rest of his life, and died in 1912.

In his farewell speech in Bombay in 1894, he admonished Indians not to let anything discourage them:

> "No matter how impossible immediate progress may, owing to the tyranny of circumstance, appear to be, you are bound, as true men, to hammer on—hammer, hammer, hammer—never relaxing your efforts, and so gradually acquiring that habit on unwavering persistence that, as a nation, you so sadly lack.".

In his obituary tribute, Sri Gokhale said:

> "Mr. Hume was one of those who appeared from time to time in this world, under the dispensation of a wise providence, to help forward the onward march of humanity, whose voices sounded like a trumpet call, waking up those peoples from the slumber of ages, and whose title to an honoured place in the history of nations no man could possibly challenge. Mr. Hume loved India passionately, as every one who knew him could testify; he loved justice and freedom also passionately. Thus it was that, after the close of a distinguished official career, he came forward to devote his great gifts to building India along the path of justice and freedom and self-respect. He came forward to teach Indians to walk nobly along the path of nationhood".

Such was Alan Octavian Hume, a rare and noble British Champion of India's national freedom and an unsparing critic of British imperialism in India.

Sir Thomas Munro:

NITTOOR SREENIVASA RAU

IN any account of the services rendered to India by its foreign friends, the names of those Englishmen in the field of politics who saw the justice of the cause of Indian self-government and actively helped in its achievement naturally come to one's mind. But it is equally necessary to remember with gratitude the contribution made by some of the administrators, who identified themselves with the welfare of the people of this country and unremittingly worked for it. Amongst such persons was Sir Tho-

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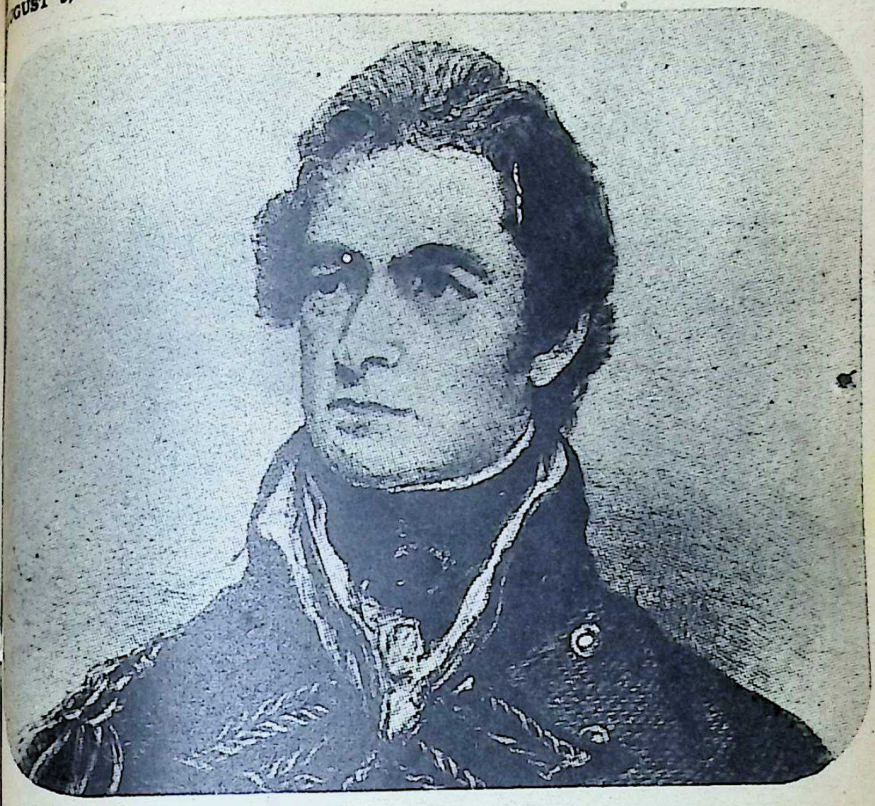

nas Munro, who came to this country as a cadet in the army in 1780 and rose to be the Governor of Madras in 1820 and held that post till his sudden death by cholera in 1827. He attained distinction in his military career, rising to be a Major General. But it is the part which he played while he was in charge of civil administration that, in the nature of things, largely contributed to the well-being of the people of this country. He has left a copious record, both by way of private correspondence and in the form of official minutes and communications that give a true picture of the working of his mind and of the course of action he pursued.

Though he was barely 20 years when he arrived in India, he had already great maturity of mind, sound judgment and deep culture. He lost no time in acquiring mastery over the languages of this country not only for working purposes, but even to study and enjoy the literature in those languages. How such a mind reacted to the environment, even as early as 1789, is shown by what he says about Vellore and its environs where he was stationed:

"I have almost as much local

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attachment to Vellore as to Northside (i.e., of Scotland from where he hailed). Not with more veneration should I visit the field of Marathon or the Capital of the ancient Romans than I tread on this hallowed ground, for, in sitting under a tree and while listening to the disastrous tale of some ignorant Moorman, who relates to you the ruins of his fortune and his family, to contemplate by what strange vicissitudes you and he, who were both originally from the North of Asia, after a separation of so many ages, coming from the most opposite quarters, again meet in Hindustan to contend with each other—this is to me wonderfully solemn and affecting".

Soon after he was placed in charge of Civil Administration in Baramahals (which represents an area situated in the present Salem and North Arcot Districts) the work that was accomplished by him by way of land settlement had deep and lasting results of the greatest benefit to the peasantry. He observed the poverty of the people and diagnosed the causes. He says:

> "Learned men who wrote of India began by talking of the sun, and then told us that its vertical rays make the native indolent. But notwithstanding all this, the farmers are at least as industrious as those of Europe, and their women more so. They owe their poverty to the Government and neither to their idleness nor to the Sun."

He came to the conclusion that the proper course was to make the ryots the actual proprietors and not mere cultivators of the soil. He says:

> "An independent spirit amongst the ryots themselves is the most sure defence against exactions. This spirit can only exist where the ryots are the actual proprietors and not mere cultivators of the soil. Such a body of men will not submit to exactions from any authority less than that of the Government itself. They will resist it, and, by so doing, guard more effectually their own rights than could be done by all our judicial and revenue regulations united".

His work, when he was next put in charge of the Canara district and later on in charge of the Ceded districts and then again as Chairman of the Judicial Commission, was no less beneficial to the people and the sound system he introduced influenced measures taken in many other parts of the country.

He was a witness to, and to some extent a participant in, the events which resulted in the consolidation of British power over the whole of India. But he was not blind to the inequities that were sometimes perpetrated by his countrymen in the course of wars and in the processes of conquest and administration. The view that he apparently took was that historical forces had brought the British to this country, but that it would be wrong to think that this necessarily implied any intrinsic superiority or inferiority as between them and the inhabitants of this country and that it was the duty of the British to see that the administration of the country was not only conducive to the welfare of the people but that nothing should be done to destroy their self-respect or national character.

In the offices which he held, to which reference has already been made, and later on as Governor of Madras, he pleaded for the natives of the soil being given an increasing

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share in high and responsible offices and for an attitude of trust and confidence in them. He thought that mere achievement of settled administration was not only not enough, but would be an evil. He said:

> "There is perhaps no example of any conquest in which the natives have been so completely excluded from their share in the Government of their country as in British India".

> "Let Britons be subjected by a foreign power tomorrow, let the people be excluded from all share in the Government, from public honour, from every office of high trust and emoluments and let them in every situation be considered as unworthy of trust, and all their knowledge and all their literature, sacred and profane, would not save them from becoming in another generation or two, a low-minded, deceitful and dishonest race."

As regards the charge that the natives were too corrupt to be trusted, he said:

> "This is an old objection and one which is generally applicable, in similar circumstances, to the natives of every country. Nobody has ever supposed that the subordinate officers of the Excise and Customs in England are remarkable for their purity. But we need not go home for examples. The Company's servants were notoriously known to make their fortune in partnership with their native agents, until Lord Cornwallis thought it advisable to purchase their integrity by raising their allowances".

He thought that the administration of criminal justice suffered by being entrusted solely to European Judges and that the native Jury would find facts much better. He was a great protagonist of the renewal and re-invigoration of the Panchayat system as it brought the collective wisdom, experience and ethical values of the community into play.

As regards the ultimate aim of British rule, he expressed himself unequivocally. He said:

> "It ought undoubtedly to be our aim to raise the minds of the natives, and to take care that whenever our connection with India might cease, it did not appear that the only fruit of our dominion there had been to leave the people more abject and less able to govern themselves than when we found them".

On another occasion he said:

> "Whenever we are obliged to resign our sovereignty in this country, we should leave the natives so far improved from their connection with us, as to be capable of maintaining a free government amongst themselves".

His whole approach was that self-rule by the people of this country should be regarded as the ultimate goal and that it was the duty of the British, who had come to be in charge of the administration, to strive towards that end. He not only identified himself fully with the lives and aspirations of the people but saw much further than they did, and, what is more, he put his beliefs into practice. He was known in the Districts where he worked as the father of the people and his name remained a household one among the common people for many years after he passed away. □□□

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Mrs. Annie Besant.

K. SAMPATHGIRI RAO

AMONG foreign friends of India, Mrs. Annie Besant occupies a most honoured and prominent place. None called her in respect of services rendered to India in numerous fields of her national life, and in the supreme quality of that service given wholeheartedly for three decades and more. How possessed her talents of organisation and powers of oratory. Indeed, in her great days, she was often spoken of as the greatest woman in the contemporary world. She was, in fact, more than a friend of India. Ever since she stepped on Indian soil in 1893, until her death 40 years later in India when she was 86, she looked upon herself as an Indian and a Hindu: claimed that in her former birth she was born in India and spoke of India as her beloved Motherland.

Even before she came into India, she was well-known in England as a brave fighter for women's rights, as

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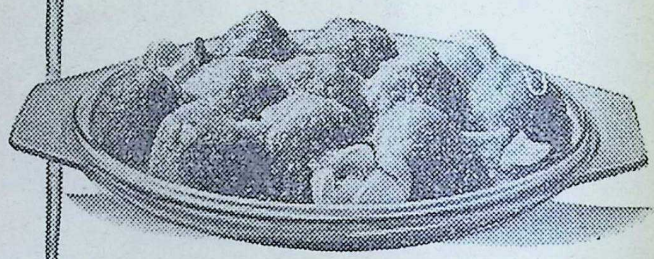

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nd of labour and a socialist, as e-thinker and comrade of Charles ugh. What changed her life was ook called *Secret Doctrine,* writ- H.P. Blavatsky, the founder of Theosophical Society. She was to review the book by T. Spead, mous editor of *Review of Re-* That was in 1889, and she felt tively drawn to the oriental ism described in the book. She ptly called on H.P. Blavatsky joined the Theosophical Society. society had already made its quarters in Adyar, Madras, in In 1893, two years after Blavat- death, Mrs. Besant came to In- and made a home for herself in res. After twenty years, she mov- ver to Adyar, Madras, and this her home till her death.

he earliest phase of Mrs. Besant's k in India was religious and edu- nal. She adopted the Indian sari Indian ways of life, studied Hindu ious scriptures, went on to Amar- and other places, delivered lec- s in her matchless style and wrote erous books retelling our epic s, and expounding Hindu ideals. e had a willing and scholarly col- rator in Dr. Bhagwan Das. Edu- d Indians felt fascinated by her s and lectures. She effectively rmed the forces of propaganda, h in those days used to contain eat deal of abuse of Hinduism. aps, Mrs. Besant sometimes took extreme stand in trying to give onal and quasi-scientific interpre- ns to many Hindu customs and ls. But her powerful advocacy needed when many educated Hindus were beginning to feel ashamed of their ancestral religion and had their faith shaken in it as a result of the onslaught of Christian missionaries. Hindus can never be too grateful for the literature produced by Mrs. Besant who, for instance, was the first to give the *Bhagavadgita* with an English translation priced at two annas, and for the excellent publications of the Theosophical Publishing House, Adyar, where, again, a large library of palm-leaf manuscripts was built up by the inspiration provided by Mrs. Besant.

When Col. H.S. Olcott, one of the founders of the Theosophical Society, died in 1909, Mrs. Annie Besant succeeded him as President of this world-wide organisation, and continued in that office till her death in 1933. The Theosophists had great sympathy with Indian political aspirations and exerted their friendly influence, wherever they were, on behalf of India.

Mrs. Besant's efforts in the field of Indian Education form a memorable contribution to our national awakening. She started the Central Hindu High School in Benares in 1898 and staffed it with a distinguished and dedicated band of teachers. The School was run without Government grant and developed its own special characteristics. Moral and religious instruction was part of the curriculum and suitable text-books were prepared for the subject—which still repay perusal. The School published a monthly magazine—One Rupee being its annual subscription—and it had a country-wide circulation. The School was soon raised to the status of a

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ge, which became the nucleus of enares Hindu University when it founded in 1916.

1912, a kind of schism occurred e Theosophical Society on ac- of a new cult which Mrs. Be- took up and propagated with sual fervour. She founded the of the Star of the East and ed that the new Messiah was dy here, namely J. Krishna- ty who, in course of time, would e world-teacher. This led to un- ant repercussions, both within outside the Theosophical Society. Besant moved to Adyar about Here, besides continuing her ational work through the Theoso- al Educational Trust, she plung- nto Indian politics. She brought ear on her political work her ed zeal and her great organising ties. She started in 1914 *New* , a daily paper and *Common-* , a weekly devoted to the cause Home Rule for India. She started Home Rule League for India September, 1916, to distinguish it the Home Rule League started Lokamanya Tilak some months r. The two Leagues worked hand and, and had branches all over country. The League undertook tive propaganda through lectures, ts, processions, etc. and enlisted of the finest men in the coun- Pandit Jawaharlal Nehru's ap- ticeship in Indian politics, for in- e, was as a Home Rule Leaguer. Home Rule Leaguers were a ra- group among Indian nationalists gave a new tempo to the National ement. In fact, the period 1914-19 may well be called the Home Rule Movement period, with Mrs. Besant and Tilak as the outstanding figures, before Gandhiji emerged in 1920. This movement may well be said to have prepared the ground for Gandhiji.

Mrs. Besant's leadership of our national movement enlisted the active sympathy and support of British labour leaders, many of whom were well-known to her. She started her own organisation in England for doing propaganda for Indian Home Rule, and utilised her visits to England to further the cause. Being a past-master in the methods of constitutional agitation, she had a bill drafted called the *Commonwealth of India Bill* to be introduced in Parliament by her Labour friends. The first World War was still on and, therefore, British authority in India frowned on her political activities and interned her in Ootacamund, along with her associates G.S. Arundale and B.P. Wadia in June, 1917. This only enhanced her popularity. Even Satyagraha was thought of, it is said, by Gandhiji (who had just achieved success in Champaran by that method). Mrs. Besant and her associates were released after a detention of three months, owing to strong public agitation. Mrs. Besant was then elected to preside over the Calcutta session of the Indian National Congress in December, 1917. She had won the highest recognition that it was in the power of the Indian people to bestow on a political leader. Her presidential address, needless to say, was a masterly one, both in form and content.

After the Congress session was over,

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she was the first Congress President who took to the office seriously, exercising authority and leadership for the succeeding year—which has now become the accepted convention.

With the launching of the non-co-operation movement, the adoption of new unorthodox methods and the advent of Gandhiji, Mrs. Besant was obliged to recede into the background. She wrote against the new ways in Indian politics and this only increased her unpopularity. She could no more take any effective part in politics. But it should be mentioned that in 1928 when the All Parties' Conference met in Calcutta to discuss the proposals for Dominion Statu under the presidentship of Pand Motilal Nehru, Mrs. Besant, then pas 80 and in poor health, sat throug it, participating in its proceedings.

Her health and powers were wan ing and she passed away in 1933. Th following tribute paid by Mahatm Gandhi well sums up her great wor for India:

"As long as India lives, the memor of the magnificent services rendere by her will also live. She endeare herself to India by making it he country of adoption and dedicatin her all to it."

□ □ □

C. F. Andrews.

G. V. KRUPANIDHI

NEARLY three decades have rolled by since Charlie Andrews, the great humanitarian who spent himself in the service of India, passed away. The passage of years cannot and should not dim the memory of his vibrant personality. His saintly nature, his passion for serving the poor and down-trodden, his relentless war against wrong, injustice and oppression and his historic role as Gandhiji's close associate in the freedom struggle, have given his name a rich halo. Unfortunately, he did not live to see the dawn of independence for which he laboured so hard, but he always had the vision of Swaraj before him. It was he who, in the early years of the century, put forward the thesis that independence could restore India to a healthy national life. Swaraj was on his lips even on his death bed. "Swaraj is coming, Mohan. Both English men and Indians can make it com if they will," were his last words t Gandhiji when he came to see hi in 1940 just before he died. An Swaraj came just seven years after

Andrews was an extra-ordinar man. Combined with his saintli ness of character and his crusadin spirit to help the poor and lowly wa his deep erudition, prodigious cap city for work, constructive thinkin and courage and devotion in fightin for any just cause. As a speaker and writer, he had a rare power of appeal which went straight to the heart. He had a big heart which tried to reach every suffering man.

What was it that attracted Andrews to India? He was a brilliant Cambridge graduate, a Fellow of Pembroke at the early age of 28, rejected all offers and took

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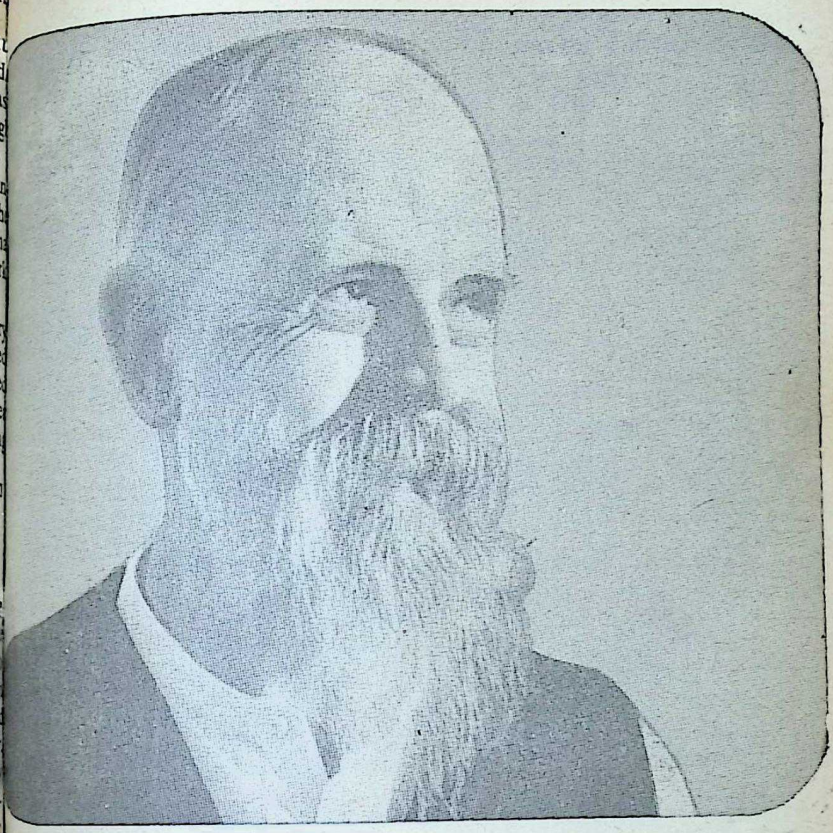

service of the poor as his voca-
in life. A chance meeting in
lon with Dr. Tagore, whose
onality immediately captivated
drew Andrews to a study of
a and the poverty and suffering
he Indian people under foreign
. He was deeply touched. And
orthwith decided to come out to
a as a Christian missionary;
in 1904, as a member of the
bridge Brotherhood, took up a
fessorship in St. Stephens College,
hi. During the next seven years,
devoted himself actively to teach-
ing, student activities, social work, study of Indian problems and discussions with Indian leaders, many of whom became his intimate friends. Later, as he plunged more and more into national work, he became the close associate of the two great leaders of the century, Tagore and Gandhi, and his life and work became intertwined with theirs. Those were days of rising political tension, due to the clash of British authority with growing nationalist sentiment, with its inevitable reaction among students.

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a foreigner and a missionary, ws had a difficult role, but he won the hearts of his students s sympathy and understanding by his bold espousal of the alist cause. From the very nt Andrews landed in this y, he had made India his home ndia's cause his own. In his ns with students, he set up a radition of kinship based on appreciation of their feelings spirations and, though authority ntly frowned on him, he showed espite the political strains of the the tone of academic life could eetened and strengthened by this standing approach. He strove to build up a healthy educational ard and it was his constant re- er that "if education is neglected, foundations of modern India will uilt on shifting sands". He not identified himself completely the people's political aspirations, he insisted, to quote his words, the "historical and economic tions which lie at the base of at three-fourths of the policies of modern Indian student should be with wisely and sympathetically ose who are teaching history and omics and sound opinion built up n the colleges themselves".

ough Andrews continued as a ssor for seven years, he knew he had a bigger mission in life was preparing to throw himself the full current of national acti- and help in the social and poli- regeneration of the country. g the abject poverty and misery eople all around him, and count- less acts of oppression, he could not bear to stand aside. Owing to differences with church authorities, he gave up his clerical robes and, as a first step to his new life, decided to settle down at Santiniketan, to be close to Tagore and associate himself with the international cultural centre he was then founding. Later, at Dr. Tagore's own suggestion, he attached himself to Gandhiji and his work and became his trusted lieutenant throughout the stormy period of the freedom struggle that followed.

Andrews was no politician. He was an internationalist and a humanitarian, who made it his mission in life to help where help was needed to secure justice for the oppressed and the suppressed. As he said of himself, "My life seems only able to blossom into flower when I can pour out my affection upon others as my mother did upon me". And, moved by the widespread distress and suffering which he saw in India, and the demoralisation and degradation caused by political subjection, he poured out his affection on the suffering people of this country. He rushed to aid wherever there was distress to be relieved or a crisis to be met. His interest and activities covered, therefore, a vast field—apart from his part in the political movement for freedom.

His work for Indians overseas, particularly his work for Indian settlers in South Africa as Gandhiji's deputy in their fight for elementary human rights, is a glorious chapter in itself. Though his health was breaking under the strain, he travelled all over the world, visiting every colony where

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ns were settled, making detailed of their hardships and grievanand submitting fully documented rts with unassailable evidence of al neglect, blatant racial discrimin and oppression. It was largely to his efforts that the indenture m, which consigned Indian rers to virtual slavery, was abod. He fought against the opium c and saved the people of Assam neighbouring areas from that rge. He ranged himself against al evils of every kind, particularly uchability, which shocked his science as a human being. He d up against racialism in any kind form. Wherever there was human fering as, for instance, the famineken in Orissa and elsewhere, the rthquake sufferers at Quetta and ar, tortured political prisoners, rtial law victims in the Punjab er the Jallianwalabagh massacre, king railwaymen or industrial rkers, Andrews was always ready go out, help and act as peaceker. There was hardly any part the country which he did not visit his mission of love or any section Indian life which he did not touch h his healing hand. "Deenabhan-u" as, he came to be known, was a ing title for this godly man and s self-less work.

His main contribution, however, s political. He recognised that the y solution for India's difficulties s complete independence and threw nself heart and soul into Gandhiji's vement for the country's liberan. "England cannot be England me," he told his people, "the England of my dreams, if she holds down Ireland and India by military force." He pleaded that if full freedom, full nationhood and complete racial equality were accepted as basic principles and acted upon, there would be very little quarrel about terms. It was most touching that at a time, when even the mention of Dominion Status seemed to irritate the British rulers, Andrews, an Englishman and a missionary, came out with a strong indictment of foreign rule and demanded complete independence. Jawaharlal Nehru has said in his autobiography: "The deep urge that moved us and our half-forced desires seemed to take shape in his simple and earnest language. It was nationalism, pure and simple, the feeling of the humiliation of India, and a fierce desire to be rid of it and put an end to our continuing degradation. It was wonderful that C.F. Andrews, a foreigner and a member of the dominant race, should echo that cry of our innermost being."

The collaboration between Gandhiji and Andrews, which started in South Africa over the question of Indian settlers, spread so fast and in so many directions that they worked together almost as twins in the national field, tackling both social and political questions. By his speeches and writings, which ran into several volumes, Andrews took it upon himself to interpret India to the West and strove hard to secure a proper understanding of Gandhiji's aims and ideals. He went on many delicate missions to the Viceroy in Delhi and the cabinet Ministers in London, Harisevak that the is-

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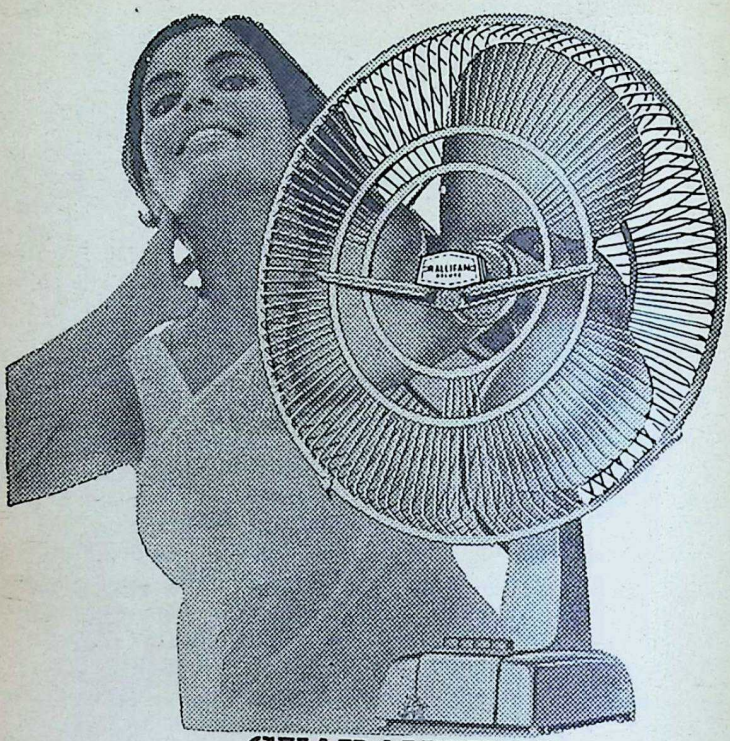

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involved in India's struggle were erly understood. Sometimes, he eeded but often he failed. Every ion of his however, helped to the way for better understand- and goodwill. What he aimed at as has been said, to create a n bond of the spirit between the that is England and the good is India. Of the same age as dhiji, he worked with him as d and comrade, differing some- es but agreeing in essentials. He deeply attracted by Gandhiji's tical creed and method and the phasis he laid on spiritual values— n more by Gandhiji's five-fold pro- mme for the sociol and economic regeneration of the people through national unity, Harijan uplift, Khadi and eradication of social evils.

Men like Andrews are rare in history—a man born in imperialist England who went to live and work for the freedom of a subject country and serve its people, a man with deep humanistic ideals who devoted a whole lifetime to comfort and succour the helpless and downtrodden. His was a full life, every minute spent in service. The message of his life is beautifully summed up in the one sentence of Dr. Tagore: "That he loved India is the least part of his greatness. He was truly great because he loved humanity."

Lord Mountbatten.

DR. R. R. DIWAKAR

ONE of the greatest events in modern history—complete independence of India—*Mukumbal Azadi*—happened twenty-three years ago. It was unique in many ways. At midnight, on the 14th of August, 1947, about one fifth of the human race, held down in utter subjection and exploitation for more than a century by the mightiest ever of empires, declared not only its own complete independence but also its friendship with its erelong ruthless rulers. On India's side, it was a fight without ill-will, a victory without bloodshed, and peace without war. On the side of Britain, it was peaceful transfer of power in exchange for the friendship of a continental ancient nation. Both Britain and India can boast of mother civilizations. Their contact for decades, though bitter on account of the unhuman master-slave relationship, has enriched both in many ways and ended in equality of status and amicable relationship.

Those of us who were present at the celebrations on the first Independence Day in Delhi, can recall with renewed interest the mighty figures who played distinguished roles in the great drama of those days. Among the foreign rulers, if Prime Minister Atlee took the bold yet realistic decision to liquidate the Empire, against the will of die-hards like Winston Churchill, Lord Mountbatten carried out with swiftness and precision his mission of transferring power from British to Indian hands. Without Atlee's decision and full support, Mountbatten would have been helpless; but without a man of outstanding ability, tact, and executive power

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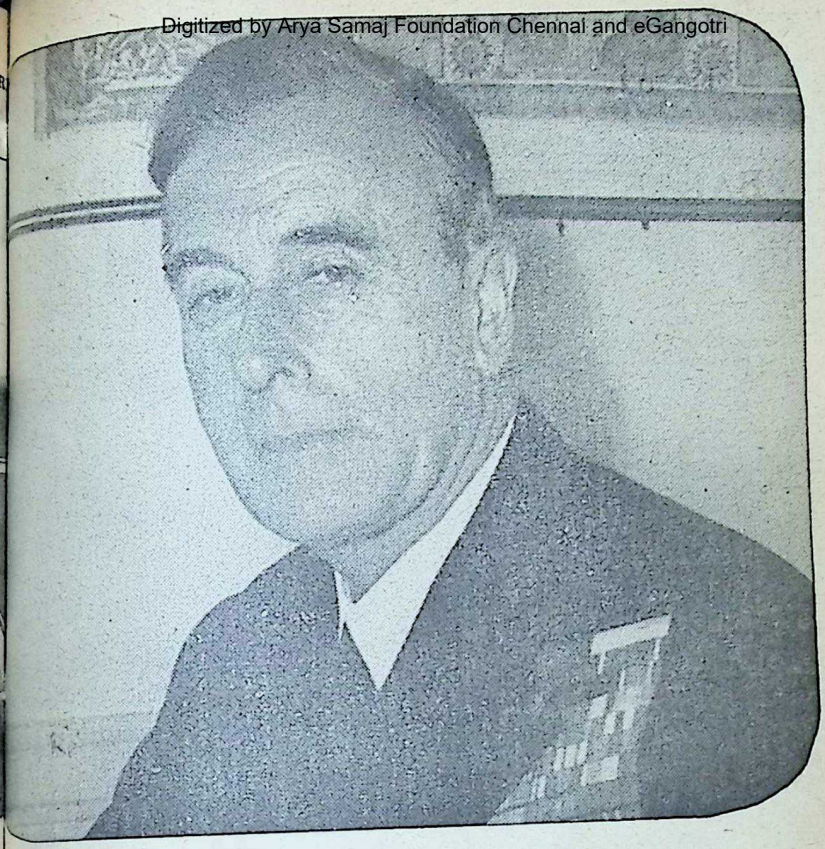

Lord Mountbatten, the Indian em would have deteriorated fur- and gone beyond repair. The em had already become almost ible, and most complicated also, count of communal clashes of a brutal and inhuman nature. It the good fortune, both for Bri- and India, that for solving the ate problem of transfer of po- the choice fell on Lord Mount- n. He had the deep sympathy of end for the desperate patient on able but was also gifted with the y cruel skill of a surgeon. Lord Mountbatten, by his friendly approaches, thoughtful decisions and quick action, established his reputation as a great statesman, earned the gratitude and good-will of India and Pakistan, and built a bridge of friendship between two great peoples of Britain and India inspite of their past unhappy memories.

Who was the greatest beneficiary by what Mountbatten did? The wise Chakravarti Rajagopalachari said: "Has not Lord Mountbatten then done greater service to Britain than Hastings and Clive? For, this is the

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atest service of all. In times to me, it will not be empires that nt but good-will that counts, erefore, I say that he has done re for Britain than any one else." ere is no doubt that ungrudging nsfer of power was one of the atest reconciliations of history. Can not say today, that like the quality mercy which "blesseth him that es and him that takes", Gandhiji's n-violent approach and method of vagraha without ill-will, leads con-ding parties to an agreed and salu-y solution?

On the eve of the departure of Lord d Lady Mountbatten, on the occa-on of the Delhi Corporation's tri-te to them, Pandit Jawaharlal ehru exclaimed: "You came here, r. with a high reputation. You lived re through a period of difficulty and rises and yet your reputation has not oundered. That is a remarkable feat. wondered how an Englishman and nglish woman became so popular in o short a time and won the love and ffection of the people." Lady Mount-atten, no less than her remarkable usband, won the hearts of the people y the breathless and effective ser-ices she rendered in reaching help nd succour to the refugees who were ouring in like an avalanche. It is asy to mend wounded bodies but to onsole wounded and sundered hearts equires somewhat of a spiritual qua-ty. Lady Mountbatten's energy and act and her ability to create confi-ence in the most depressed hearts ill be remembered in India.

Gandhi is now called the Father of he Nation and his Birth Centenary was observed not only in India but by the whole world. Lord Mountbatten, however, called him the "Architect of India's Freedom". Both are great tributes; but the tribute of a statesman who represented the rulers and who *de facto* presided over the disappearance of His Majesty's Indian Empire is historically far more valuable and is very realistic too.

Some time before assuming the reins of power in India, Mountbatten must have been surveying the Indian scene and assessing the facts, forces and personalities involved. It speaks for his powers of right perception that he sought Gandhiji as one of the first things after coming to India and he continued to have friendly interviews with him to the last. He had the greatest regard and admiration for Gandhiji's moral influence and his amazing instinct for mass communication of ideas. For instance, in connection with keeping peace in the midst of the wildest communal fury, Mountbatten wrote to Gandhiji on 26th August, 1947: "In the Punjab, we have 55,000 forces, but we have a One-Man boundary force in Calcutta!" That India should have chosen to retain Mountbatten as Governor General even after he relinquished his power as the last Viceroy of India, proves not merely popularity but also the confidence in him of the highest in the land both about his ability, friendliness, and usefulness as the Head of the State.

Very recently I had been to England. I sought the occasion to meet Lord Mountbatten at his London residence on 30th June, 1969. He was

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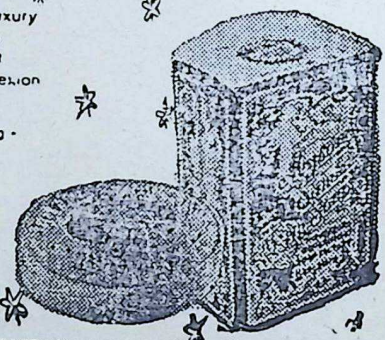

MYSORE GOVERNMENT SOAP FACTORY · BANGALORE · 12

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the Chairman of the Gandhi Centenary Committee of the United Kingdom. I waited only for a moment in the drawing room. In walked Lord Mountbatten, the figure familiar to all of us in India who were in the Constituent Assembly in 1947. Except a bit of aging—he is 69—which does not show itself, tall and erect, manly and stately, strikingly handsome, Mountbatten shook my hands very warmly and made me feel quite at home. I reminded him of those days in India and my companion, Devendra Gupta, showed him his photograph at Rajghat when he last visited Delhi recently. He was glad to autograph it and we further felt an atmosphere of informality pervading all round.

The whole of the past flashed in my mind and event after event flit across my eyes right from the sad plight India was in in 1946, the direct action day and all that. Lord Mountbatten was already a great figure in England's galaxy of distinguished persons. It was after a brilliant naval career and after filling the post of the Supreme Allied Command of South East Asia most successfully (1943-1946) that he was appointed as the Viceroy of India by the Labour Government of Britain. The Government announcement was made on 20th February, 1947, and he assumed charge on the 24th March, 1947. The dead line for transfer of power was June, 1948. But the course of events was so rapid and the speed with which Lord Mountbatten grasped the situation and took far-reaching decisions was so quick that, within a few months of his arrival, two free nations emerged as a result of the partition of India. At this distance, one cannot even conceive how all those things happened with such lightning speed.

Out of curiosity, I asked Mountbatten that day I met him, as to whether we could have avoided partition, which has proved not only tragic but a continuing source of anxiety as well as a heavy handicap for both the countries in their march towards normal goals of progress. He frankly told me that he could have done nothing as the stage was already set and events had advanced too far. The logic of events and the force of circumstances and, above all, the psychological factors had advanced so far that none could draw any other conclusion but partition. Gandhiji, the most patient, humble and yielding of negotiators, had failed though he went to the last limit of conceding to Jinnah. Lord Mountbatten seemed to say that, possibly in 1937, Congress could have been generous and taken the Muslim League people into their cabinets. The second occasion was if the Cripps offer had been accepted, partition could have been avoided. The third occasion was when Gandhiji was willing to give power to Jinnah instead of agreeing to partition. But the congress could not agree. Once it was decided that there was no other way but partition, Mountbatten set about his task with a clarity of purpose and a determination to achieve it, which none could contravene.

When Mountbatten was assigned this difficult task, Lord Ismay characterised it as an 'explosive commit-

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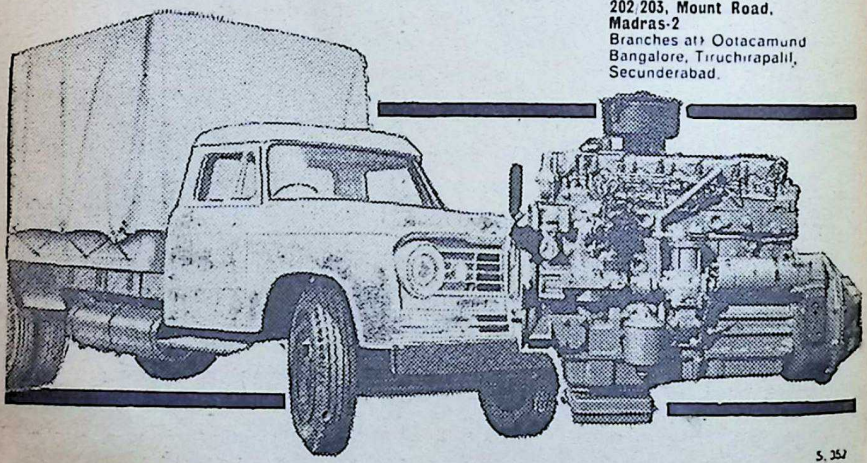

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ent'. But by unparelleled concentra-on and intensity of effort, a formula as evolved by Mountbatten within venty three days of his stepping into dia and the parties persuaded to cept it. He did not think that he ould wait for a calmer atmosphere prevail. He persuaded Gandhiji d Jinnah to issue a joint appeal on th April against all violence. The peal denounced for all time the use force to achieve political ends. ountbatten went ahead with his ans inspite of rumblings and mur-urings. He got the plan sanctioned the British cabinet and it became reality on the 14th and 15th August, 947, for both Pakistan and India spectively.

But, unfortunately, that was not the nd of the matter. Jinnah was sore; ome Muslims felt that it was the last ick of the British. But the logic of innah's attitude and the unwilling-ess of the Congress to concede a cor-idor brought about a partition within partition. 800 miles of Indian terri-ory stand today between two wings of Pakistan. Then, there was the question of accession of India's Princely States. Mountbatten advised the States to accede to either India or Pakistan. Inspite of his advice, three States stood out. Hyderabad, Juna-gadh and Kashmir acceded to India when Jinnah took the ill-advised step of sending wild tribal raiders with Pakistan arms.

But the most important problem was the one about refugees, both ways. A caravan of sixty miles was on the move. Forty percent of the total Sikh population found itself in Pakis-tan and it moved into India. Nowhere in the world was such a problem, of so great a magnitude which had to be handled within so short a period at a time when other questions were as serious. Lord Mountbatten was re-quested to preside over the emergency Council of the Cabinet, and he did.

It is impossible to enumerate the many ways in which Lord Mount-batten served India and also Pakistan when he was here. He would have been far more useful if he had been allowed by Jinnah to be Joint Gover-nor-General of Pakistan himself. Mountbatten, if he had been Joint Governor-General, would have been able to establish some convention salu-tary to both. But that was not to be.

I cannot but mention here the signi-ficant part that Lord Mountbatten played at the time of the tragic pass-ing away of Gandhiji. He was very anxious that Nehru and Patel should come together. He knew the agony of the Mahatma in his last days and he was happy when he saw Nehru and Patel embrace each other as a mark of their coming together. He felt happy when he saw that Nehru had got back his nerves, which he seemed to have lost for a time when he was stunned by the news of Gan-dhiji's death.

Even departing from India, Lord Mountbatten has continued to take interest in the affairs of India and the development of democratic norms in this country. Rarely has there been another Britisher who did so much for India in so short a time and with such consummate skill and deep sym-pathy. He was and is and will con-tinue to be a real friend of India.

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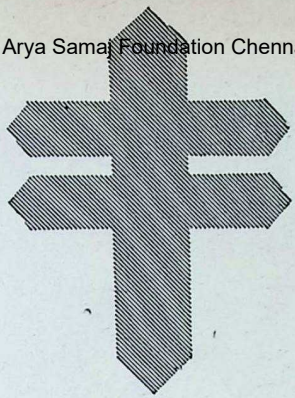

TUBERCULOSIS

and Natural Hygiene

DR. HERBERT N. SHELTON

TUBERCULOSIS has been known as an affliction of man throughout a long stretch of time. At certain times and in certain places it has been very prevalent; at other times and places it has been absent. Classed as consumption, a whole catalogue of cases of progressive emaciation were included under the term, so that all statistics of the past are confused and misleading. Indeed, even today, so many mistakes are made in diagnosis that we will do well to be sceptical of all diagnoses of tuberculosis. A great deal of tubercular adenitis (what our grandfathers called scrofula) is discovered where it does not exist; while caries of the bones, caused by injury or malnutrition, is sometimes treated as tuberculosis.

It has been my lot to meet with patients who have been told, after repeated examinations and tests that they have tuberculosis and who have been under treatment for the disease, but who showed no unmistakable evidence that they ever had tuberculosis. In one case, on the other hand, one that made a full recovery in such a short time that I hesitate to mention it lest it be thought that I exaggerate, there were all the classical symptoms of a well-developed tubercular condition of the lungs.

This patient was a young woman living in Brooklyn, N.Y. She was thin, losing weight, weak, had a cough which brought up much thick, tenacious sputum, had afternoon rise in temperature and night sweats. An X-ray showed spots on her lungs and a sputum examination revealed the presence of tubercular bacilli. There was small wonder that several physi-

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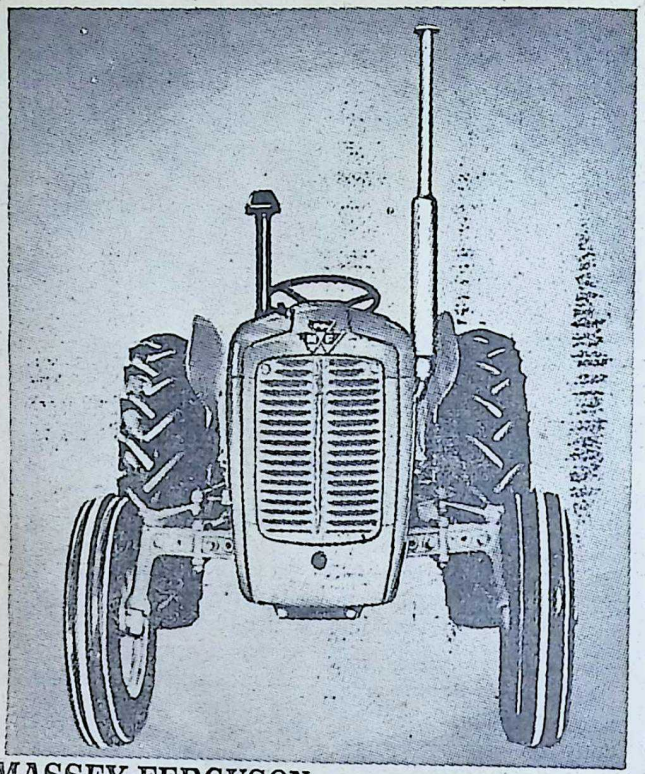

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ians had concurred in a diagnosis of uberculosis. Yet she fully recovered from all her symptoms, save the hinness, in one week of fasting. Her ain in weight and strength after the ast was rapid. I am sure that she id not have tuberculosis.

I give it as my candid opinion that en and women in advanced stages f tuberculosis, who make complete ecovery in a month or less, are victims of medical delusion. I have no hought that all such cases come to ne; indeed, I shall provide evidence o the contrary. I am of the opinion hat the tubercular sanatoriums are tocked with such cases.

A second case was that of a young woman whose "tuberculosis" developed following pneumonia. After two years in a sanatorium at Saranac Lake, in upper New York State, she was sent west to a sanatorium maintained by the Jewish Charities. After two years in the West, she came to me. I decided that she did not have and had never had tuberculosis. All of her symptoms cleared up during a fast of twenty-one days. A month later, she was swimming, horseback riding, playing tennis, and engaging in other strenuous activities, had gained weight and strength and remained well thereafter.

The third case is worthy of note. A young woman living in New Jersey developed what was diagnosed as influenza. Her recovery was followed by loss of weight, a persistent cough, weakness, afternoon rise of temperature, and night sweats. An X-ray made in the laboratories of the Board of Health, New York City, showed spots on the lungs. A diagnosis of tuberculosis was made and advice given accordingly. I gave it as my opinion that she did not have tuberculosis, but that she would develop it if she carried out the advice she had been given. A diet was prescribed that would have killed a mule; no exercise was to be taken; she was to set up a shelter in her back yard and spend the winter (then just setting in) outdoors. I had her to sleep in her sleeping porch (I considered her too weak for the outdoor life during a severe winter), exercise daily, and eat nothing but grapefruit for a week. At the end of this period, all of her symptoms had cleared up. She was fed rationally and made rapid gains in weight and strength. Soon she was busy in strenuous work with no recurrence of her "tuberculosis" during the following twenty years in which I had intermittent contact with her.

Tilden recounts numerous cases of patients who consulted him after longer or shorter periods of regular medical treatment for tuberculosis, some of them having been sent to Denver from the East, in the search for a climate cure, that recovered health in three to four weeks and he stresses the fact that these cases were not tuberculosis. One such case must suffice. It was that of a woman from New York who had been treated for a few years for tuberculosis of the bowels. Regular medical treatment and a change of climate did her no good. Tilden corrected her eating and she was well in a month. Commenting on this case he says that tubercular cases are held down by the food they are given.

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Dr. R.L. Alsaker also tells of see- patients in "advanced stages of erculosis" who made rapid recovery er their ways of eating and living re corrected. He says: "Certain mach troubles, accompanied by a uliar cough, are sometimes mis- en for tuberculosis of the lungs." also says of patients in tubercular titutions (he was speaking particu- y of such institutions as Denver) t, "some of the patients do not ve tuberculosis to start with."

uses of Tuberculosis

Before we can begin a rational ap- oach to the problems presented by berculosis, it will be necessary for to have some understanding of its use or causes. We have tuberculo- institutions scattered over the land nd we have an army of scientific en treating the patients in these in- itutions, but who gets well? The un- tisfactoriness of the treatment is evi- ent from the facts: (1) that there a constant change of methods of eatment and (2) that there is a con- nuing search for new methods. At ntervals, a new and "genuinely suc- essful" treatment is announced; in- eed, it receives front-page attention, ut it soon follows its predecessors to well-merited oblivion.

The much lauded discoveries of Ro- ert Koch were made from 1890 to 910 and since that time they have eceived the loyal patronage and un- ivided support of the medical profes- ion of the world, and they have form- d the basis of all the experimentation hat has since been done. Certainly his is long enough to demonstrate hat there is neither science nor sense in the alleged discoveries of Koch. All over the world, the treatment of tubercular patients in hospitals and sanatoria has been in keeping with his "discoveries" and it has been characterized by unvarying failure. It seems that it is time to discard the hypothesis and the treatment that is based upon it.

What is the cause of tuberculosis? The tubercular patient presents himself to his physician "run down, weak, anaemic, and in need of tonic," poisoned by excesses of flesh, eggs, sugar, fermented drink and tobacco, and sinking under a weight of food excess. Perhaps he is coughing. He is not always thin. Often, such patients are obese, blotchy, congested, plethoric, and are declared to be pictures of health.

Taking the history of tubercular patients, one is almost certain to discover that one, two, three, five or ten years in advance of the evolution of tuberculosis, the patient developed gastritis, liver trouble or similar impairments which, since the cause is never corrected, continued and became chronic. All the tubercular patients are functionally impaired and are so for years before the development of tuberculosis. They suffer with digestive impairment, often with liver inefficiency, have a mouth full of bad teeth, and give a history of recurring respiratory infections. So true is this functional impairment universal among them that an extended experience with them leads to the conclusion that what one has to do in such patients is not to treat the tuberculosis, but to remedy the impairments.

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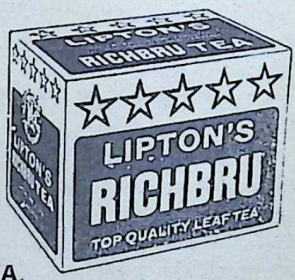

Lipton's Richbru

LIPTON LIPTON'S MEANS GOOD TEA.

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The tubercular subject digests no-
ing, his stomach is impaired, his di-
stive system is distended and there
e rumblings all over the abdomen.
s liver is probably weak. To credit
l this digestive impairment to the
pposedly causative microbe is to fail
consider that it precedes the evolu-
n of tuberculosis, whereas the tu-
rcular complex often exists for
hteen months or more before the
crobe is found in the excretions.
he digestive impairments and the al-
ed bacterial lesions are co-effects
unhealthy food eating practices.
ey grow out of overeating of flesh,
gar, starches, wines, etc.

The Hygienist, Chas. E. Page, M.D.,
akes a significant statement when
e says that "anything that constitutes
tax upon the system beyond its abi-
y to extract an ultimate good there-
om, or to put it squarely, any-
ing that overtaxes the system in any
irection, tends to induce a state or
ondition commonly recognized as
onsumption. No greater error can be
ade than that of considering this
isease as primarily affecting the
ungs". The whole man is sick, the
ungs are simply most sick.

So great is the relationship of tu-
erculosis to digestive impairment
hat it has been described as "dys-
eptic starvation". When overactivity
f the digestive and nutritive processes
onsequent upon overfeeding has ex-
austed the nutritive organs of the
ody, nutritional deficiencies arise be-
ause the body lacks power to meta-
orphose food into flesh. Under such
onditions, economizing one's reser-
es by avoiding visceral wear and tear becomes an imperative necessity. Instead of reduced eating, the subject is commonly crammed, fed up, force-fed on rich fare until his digestive impairments are intensified, and, in the end, he becomes tubercular.

With digestion impaired and the overfeeding continued, a chronic septic state of the digestive tract with its sequential blood infection converts a tumour into cancer and a simple inflammation of the lungs into tuberculosis. Years of gastro-intestinal decomposition added to enervation and toxemia, in subjects of the so-called scrofulous or tubercular diathesis, evolves tuberculosis.

Congestion of the lungs often follows a single excessive meal, but it would be a mistake to think that the ground for the congestion had not been previously prepared. As Dr. Jen-

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things pointed out, diseases do not come into existence full blown, but the ground is first broken at the surface and there is a gradual transition from health to formidable disease. Pathology evolves from small beginnings.

The person who finds his appetite failing and fitful, sometimes poor, sometimes craving, and who presents other evidences of declining nutritive powers, will do well to radically change his ways of life, the sooner the better. Particularly should his ways of eating be corrected. He may not only be eating too much, but he may be eating the wrong kinds of foods and eating these in the most haphazard and indiscriminate manner.

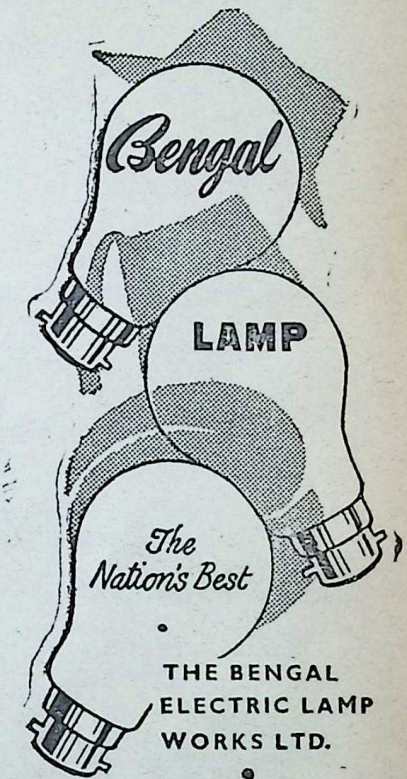
One of the most pernicious customs of civilized society is that of preparing dishes to "tempt the appetite" of the sick. It is customary to concoct fancy, and especially tempting dishes, when all the indications say positively that no food is wanted and no food can be used. Often, these preparations are a severe tax even upon the digestion of a robust individual; they can be fatal to the tubercular and ruinous to the near tubercular. Such feeding is even worse than bribing an exhausted worker to rouse himself to fresh efforts. He will do more and better work if permitted to rest; the same is true of the overworked and sick digestive tract.

(To be continued)

A plausible impossibility is always preferable to an unconvincing possibility.

—Aristotle

Everybody's Favourite



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T. V. MAHADEVAN

Thillana

The Finale in Bharata Natyam

IN the last decade or two, unusual public interest and enthusiasm have been exhibited in the revival of the once-glorious classical dance form, *Bharatha Natyam,* said to be steeped in the hoary past of 2000 years ago, codified in the immortal works of Bharata's *Natyasastra* and Nandikeswara's *Abhinaya Darpana,* fallen into disrepute and decadence under an alien rule incapable of understanding the art and unsympathetic to the genius that created and fostered it. In the early part of this century, the traditional performers, for want of patronage, degenerated to trading on their art, which aroused social reformers to clamour for the abolition of the system itself. In the revivalist movement, much has been written about the art, but very little understood.

The name, *Bharatha Natyam* itself is of recent origin. This dance form was better known in the South as *Dasiattam* (Devotee's dance) or *Sadhir;* and it was performed exclu-

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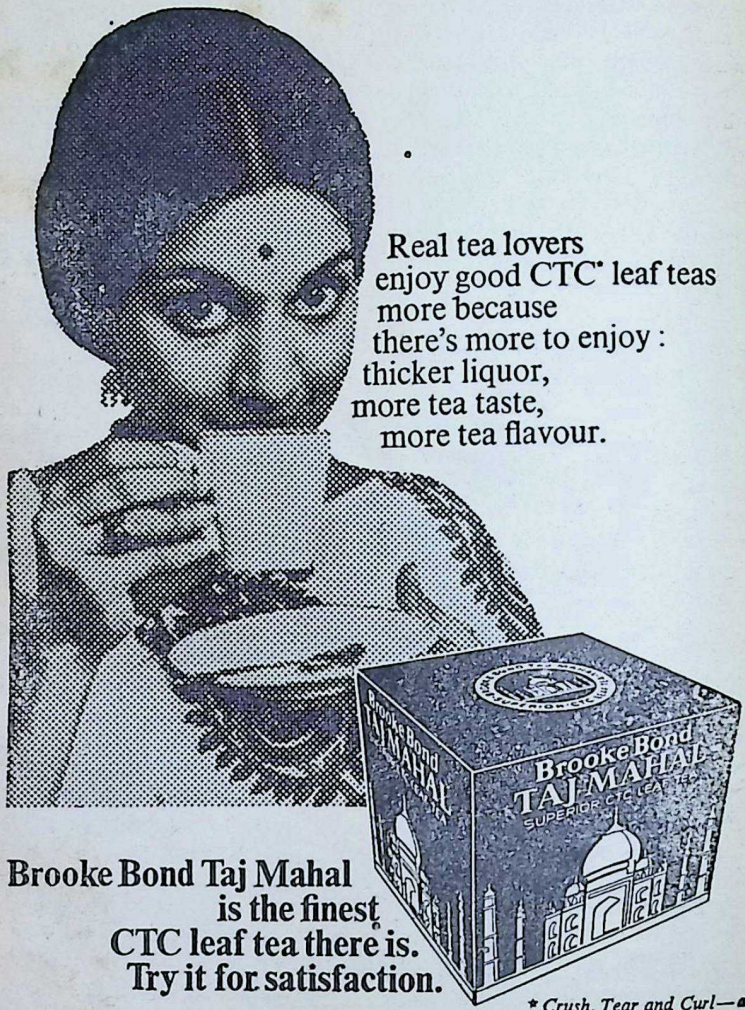

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ely by *Devadasis* (Celestial devo-
s) dedicated to the great temples
the South. The masters of this art
n and now called *Nattuvanars*
(aestros) taught the art to the *De-
asis* and made them perform, while
y themselves appeared on the stage
y as Conductors and Masters of
remonies and never in the role of
cers. This is so, because *Dasiattam*
based on *Lasya*, the feminine and
ntle form of dance art,
opposed to the virile,
nly *Thandava*.

Dance in India is said
be steeped in religion.
t, the dance form
hich went by the name
Dasiattam in the past
d known as *Bharatha
atyam* today, was given
s present form and con-
nt only about a hun-
red and fifty years ago
y four illustri-
us brothers of Tanjore,
atronised by the Maha-
shtrian rulers of that
lace. This form is by
o means a religious rite.
t may have a semblance
f religion in that a single-
ess of purpose, dedicat-
d devotion and rigorous disci-
line are a must in the pursuit
f the art. The fact that it was
erformed till the beginning of
he present century in the precincts of
he temple and the performers them-
lves were dedicated to the temple
oes not give it any particular religi-
us significance either, as, in those
ays, the temple was the centre of life

and all human activities revolved around it. The *Dasiattam* is out and out a sophisticated high-brow art and that explains why it is so little understood and appreciated in its true form. It is no entertainment—it is an edification. The uninitiated cannot derive full enjoyment from it. It requires knowledge and a peculiar intellectual approach to understand its technique, acquired by rigorous practice under expert guidance. This form of dance is so closely interlinked with music that without it, it ceases to be art, as every gesture, every movement, the minutest twist and twirl is guided and controlled by the subtle graces and nuances of the dance music specially composed for it. Tradition lays down strict rules covering all aspects of the dance, including costume, decor and stage get-up.

This system is culled from myriad types of song and gesture and chiselled into form with a shape and style of its own. Unlike other forms which are danced to music, *Bharatha Natyam* is music picturised. A characteristic feature of *Bharatha Natyam*, wherein it totally differs from all other forms of dancing, is that it is danced always with a slight lowering of the trunk. This gives an illusion of movement even in stillness. The erect posture is assumed only at the commence-

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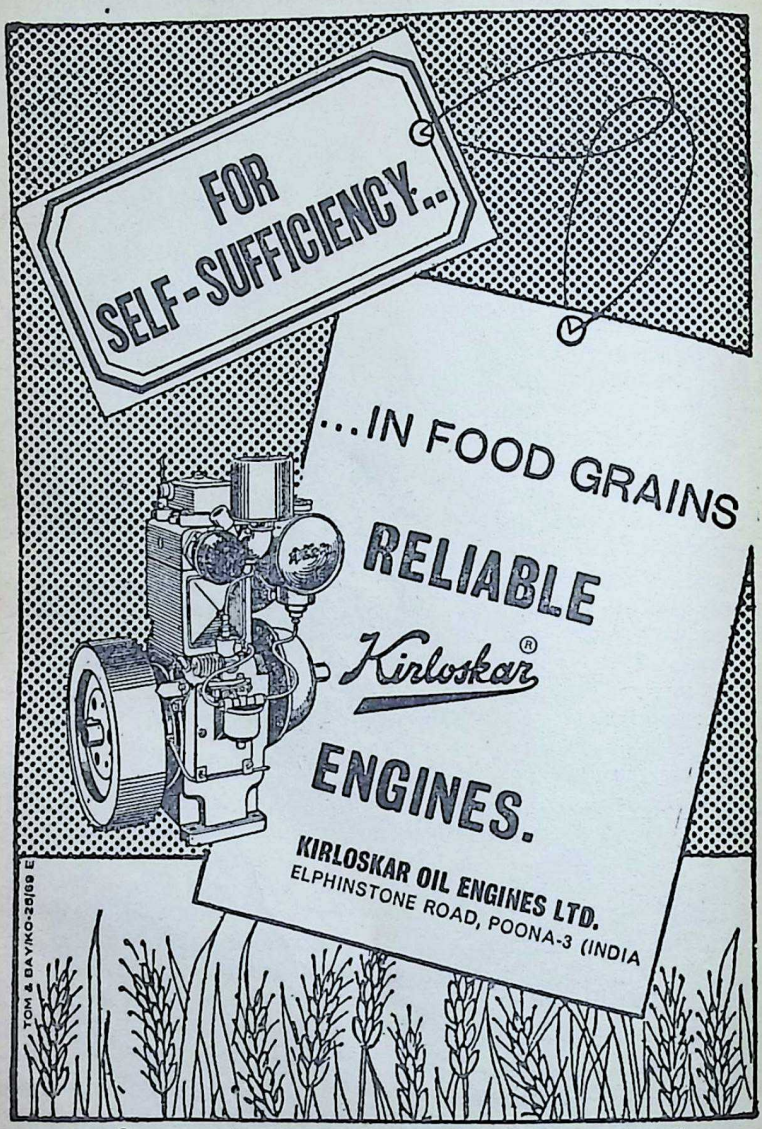

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ment and end of an item of dance and in executing the *Padha Abhinaya* (interpreting the meaning of the words of a song by facial and hand-gesturing) which is devoid of foot work. A *Bharatha Natyam* recital does not evoke any one of the nine *Rasas* (the classified basic emotions like love, anger, fear, jealousy) nor even an admixture of these, but a unique emotion towering above all else, an ecstatic thrill experienced by those who know how to perform and those who know what is performed. This is true of all great art.

This form of recital is meant to be danced by one individual only, excepting where two can perform in unison, which is a rarity. Being essentially a solo performance, there is no place in this type of recital for essaying passages and anecdotes from ancient mythology, or worse, blatant episodes from the lives of the poor fisher-folk and gypsies which call for a troupe of dancers with all their paraphernalia. Equally out are the Marwari, the Snake-Charmer and the Kite-Flier! There is no scope in a *Bharatha Natyam* recital for pomp, drama or show, in short, anything theatrical. It is a highly evolved technique which calls for mastery of foot work and limb movement in co-ordination with classical music.

The recital consists of both the *Nritta* (pure dance), and the *Nrithya* (interpretative dance). The invocatory piece, *Alarippu,* which is followed by the *Jatiswaram,* as also the concluding item, the *Thillana,* are pure dance forms belonging to the *Nritta* group. The *Sabdam* introduces the *Nrithya* aspect, which is carried further in the *Varnam* and reaches its climax in the *Padha Abhinaya.*

The classic counterpart of the *Bharatha Natyam* of the South is the Kathak of the North. The *Nritta* portions of the two forms are almost identical. While *Bharatha Natyam* shifts its emphasis to interpretative dancing after the *Jatiswaram* and switches back to pure dance only in the *Thillana,* the Kathak develops to a climax of pure *Nritta* where music is used only for effect.

The highlight of *Nritta* (pure dance) in *Bharatha Natyam* is the *Thillana.* The *Thillana* brings the curtain down. The *Alarippu* raises it and in between are the *Jatiswaram, Sabdam, Varnam* and the *Padha Abhinaya.* These together constitute a typical traditional *Bharatha Natyam* recital lasting for a full three hours. Not being an interpretative dance, the *Thillana* is the most easily understood of all the items. It forms the finale of the recital. A dance, pure and simple, full of verve and rhythm, it appeals even to the layman. The *Thillana* is actually a musical composition. Its

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equivalent in the Hindustani system of music is the *Tarana*. As its very nomenclature *Tiri Thillana* expresses phonetically, it is a scintillating rhythm and the dance composed for it is executed with exuberance and abandon. The *Thillana* in a *Bharatha Natyam* recital is the same as in music, unlike the *Varnam*, the *Swarajathi* and the *Padham*, which types of songs are different in a music concert and a dance recital. The *Thillana* has practically no words except at the end called the *Charana*. Even here, the words are a minimum and do not call for elaborate interpretation as they make only a passing reference to the glories of a deity or a patron. The main body of the *Thillana* is composed of phonetic sounds that emanate from percussion instruments, mixed up with a few solfa notes. The *Thillana* has an exotic quality and when similar sounds are produced vocally by the *Nattuvanar* in unison with the response made on the percussion instrument, the mridanga, and the tinkling anklet bells of the dancer to the lilting time measure beaten out on the *Jalar* (miniature cymbals), the combined effect evokes an experience of sheer joy.

The *Thillana*, being a pure dance form not conveying a particular theme or meaning or sentiment, makes full use of all the types of posturing with and without foot work. The postures struck are divided into two—those that combine the movements of the limbs with foot work and those that are performed without marking time on the feet. The first type of posturing can be called 'true' or 'rhythmic' posturing and the other 'simulated' or 'mimetic'. The simulated posturings also have to be executed within the measure of the rhythmic scale to which the *Thillana* is set.

'Hand-gesturing' also falls into two types. Those which are employed for conveying a particular meaning or interpreting a particular sentiment, are known as 'purposeful hand' or 'business hand' and that gesturing for mere beauty of form goes by the name of 'aesthetic hand' or 'decorative hand'. Gesturing with the hand and the fingers is known as *Hasthaabhinaya*. Gesturing is done by symbols or set patterns known as *Hastha Mudras* using the palm and the fingers. The symbol for which only one hand is used is known as *Asamyutha*. The symbol that is created by the use of both hands is called *Samyutha*. There is quite a variety of these symbols employing either one hand or both. The names given to them are significant in that they can be readily identified with the objects they stand for.

These symbols form the alphabet for interpretative dance. In the hands

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of the expert, they form a complete vocabulary conveying practically all shades of meaning and interpreting a full gamut of emotions. In the *Thillana,* however, hand and finger gestures play purely a decorative part and are used only for their aesthetic appeal.

Tempo in a *Thillana* is not one of speed. It is subtle. The defying speed with which the Chakkars (rapid spins) in Kathak are executed, which is a feat, creates a soporific effect. Tempo in a *Thillana* consists of the variations made in the course of the dance either by the percussionist or the dancer in the time-scale in which the piece is set, which challenges one's full awareness. This calls for a mastery of rhythm, as one false step may well lead to chaos. Much more difficult to perform and attempted only by the expert is varying the time measure in the limb movements while the feet dance to the original. Though the *Thillana* is the only piece where a certain freedom is permitted to the dancer to improvise, the other *Nritta* pieces of a *Bharatha Natyam* recital being set in a rigid frame where all the movements are stylised leaving no scope for exhibiting individual predilections, even in the *Thillana,* the dancer has perforce to execute mostly stylised posturings with little scope for improvisation.

This is as it should be, for, the great masters of the past have not left anything to be desired so far as aesthetic posturing goes. There is no point in introducing, for the sake of innovation and effect, the sculpturous postures friezed on temple pillars, in the *Thillana.* These are meant to be admired for their workmanship in repose. Besides, most of these sculpturous poses are depicted with a seductive curving of the waistline, which is prohibited in this art form, as a cardinal rule prescribes a straight-waistline throughout the dance. The *Thillana,* by its very nature, is a dance of rhythm and joy, full of motion and there is no place in it for posing and dallying, which mar the tantalising rhythmic movements of the dance by their very motionless artifice. Those postures which can be harmonised with rhythm and are easy to execute have been standardised. It takes years to perfect all these and a few of them executed in correct style are enough to enchant one over and over again. In *Bharatha Natyam* in general and the *Thillana* in particular, the dancer has to stick to the dictum, "where the hands are, there the eyes should be." The *Thillana,* coming after the *Padha Abhinaya,* which is purely a *Nrithya* (interpretative) item set in the slow tempo in which foot work is taboo, provides a fitting finale for a classical exposition of dance.

Today, in the newfound enthusiasm for reviving an old classic, much damage has already been done to this

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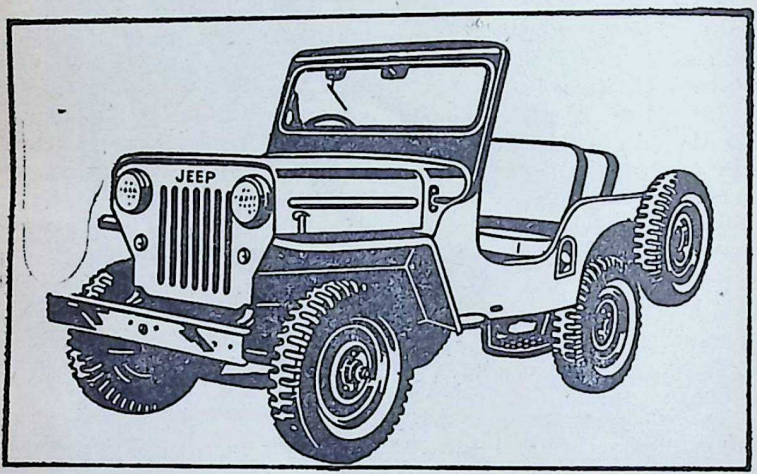

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dance form. In the course of its evolution, it is distressing that this pure dance form has shifted from the pillared enclosure of the temple to the proscenium stage of the town, and in the transformation, much that is beautiful has been lost. The classical simplicity and exotic glamour of the temple saree and ruby and pearl-studded neck, head and arm ornaments have given place to the showy sameness of the tailored costume and the gaudy glitter of paste and tinsel. Waist-wiggling, shoulder-shaking and sinuous movements, as well as mere technical virtuosity devoid of emotional musical content, are generously mixed in present day recitals which go by the name of *Bharatha Natyam*. A deplorable feature of the present day dance recital is the fact that the performer is untrained in music which itself involves a rigorous discipline and is the foundation for this classical dance.

The modern trend of dropping the curtain after each item and making announcements through the ubiquitous mike is perhaps a subterfuge to cover up want of stamina and training! Not willing to submit themselves to the discipline and training called for, we have performers turning out *Arangetrams* (Debut or literally "getting on stage") by the score, which are by no means *Bharatha Natyam* but in name. Fortunately, we still have a few dedicated masters and their pupils who cling to the old standards, jealously guard and preserve the art in its true form. The Tamil classic *Silappadhikaram* talks of the famed Madhavi, the dancer *par excellence*. She commenced her training at the age of five and had to undergo assiduous practice and rigorous training for seven years before she was declared competent to appear in court. The stamina that is required to give a recital of *Bharatha Natyam* has to be acquired the hard way. The training has to start when the limbs are supple, as otherwise a distinguishing feature of *Bharatha Natyam*, the execution of all the movements and gestures, once to the right and once to the left, alternatively using the right and left limbs, as also the use of the limbs themselves alternatively, is well nigh impossible.

The *Thillana* as a musical form, is so full of rhythm that it is used at the commencement of a *Harikatha Kalashepa* (a musical discourse expounding stories from Hindu Mythology) to arouse audience interest. The effect produced, when a dancer cuts capers within the framework of the set rhythm in vibrant postures to the accompaniment of dazzling rhythmic foot work when the *Thillana* is danced to, can well be imagined.

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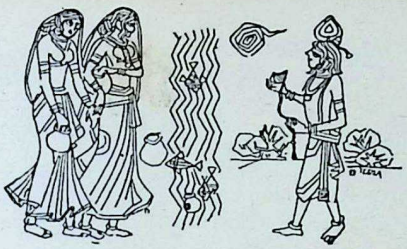

Recent Trends in Kannada Poetry

N. Nanjunda Sastry

CONTEMPORARY Kannada Poetry is largely the product of the impact of the West on the University-educated, very sensitive and keen-minded youngmen. This would be true of the contemporary writers in all the Indian languages. Since the present is inevitably built on the foundations of the past, a rapid survey of the growth and development of Kannada poetry in the past would better enable us to study the recent trends in the field of Kannada poetry.

As in all other Indian languages, so in Kannada, the chief sources of all literary inspiration in the distant past were Sanskrit and religion. The epics, *Ramayana* and *Mahabharatha*, the *Upanishads*, mythology and the everfresh story of Lord Krishna were responsible for quite a few monumental works in Kannada. Pampa's *Adi Purana* and *Vikramarjuna Vijaya*, Ranna's literary master-piece *Gadhayuddha* with its wonderful artistic beauty and intense dramatic quality, *Thorave Ramayana*, Kumara Vyasa's *Magnum Opus*, Harihara's poems and Raghavanka's works and Rathnakara's *Bharathesha Vaibhava*, to name only a few, are some of the rare treasures in Kannada poetry. Religion and Philosophy also contributed in no mean measure to the wealth of Kannada poetry. Traditional metres, conventional rhythms and highly erudite expressions were adopted, and the great popularity of a number of poems was due, to a great extent, to these and to the ready appeal they made to *Dharma* and *Karma*, *Papa* and *Punya*.

Alongside these, we can note the existence of two other parallel streams in the poetry of the past. One was the Bhakthi cult poetry of the Hari-

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as and the *Vachanas* of the *Shara-*
. Here we have a great body of
etaphysical" poetry in language
t is crisp and style that is fluent.
e other stream was, what we might
the poetry of exhortation or re-
mand. Some keenly sensitive
ers, like Sarvajna, for example,
the ills of society, the pursuit of
terial wealth and happiness to the
al exclusion of religious and moral
ues, and so ventured to exhort the
ring souls to mend their ways and
k the Bliss of the Hereafter. These
iters used simple and powerful
oms in common use in Kannada
d their metres and rhythms were
o those in popular style. They
re like sledge-hammer strokes
hich went home and left a lasting
pression.

Thus, the stream of Kannada
etry flowed on, in full flood some
mes, rather at a low ebb at other
mes, till the beginning of this cen-
ury. University education, the fight
or Indian independence, the all-per-
asive political movement, the first
orld war, the emergence of
Mahatma Gandhi as the revered
ational leader—all these affected the
riters, no doubt. But, the poets
ere not noticeably affected, though
few poems and songs of the ballad
ariety were composed and sung.

Modern Kannada poetry can be
id to have been born in 1926 when
rof. B. M. Srikantiah, a renowned
rofessor of English, published *English*
eethegalu. The publication of this
och-making work is as important to
annada poetry as the publication of
yrical Ballads (1798) to English.
he translations of the great English lyrics (mostly from Book IV of Palgrave's *Golden Treasury*) opened a new vista, ushered in a new era. Simple themes—love, friendship, kindness and devotion—treated "romantically" and couched in a "fine" style, using new rhythms and new metres, had a direct appeal and became immediately popular. The University professor exercised great influence over his friends and colleagues in the University and on the growing and impressionable minds of university students.

So, in the Thirties we had a host of young Kannada poets "warbling their wood notes wild" in "fresh fields and pastures new". The descriptive power of Wordsworth, the intensity of feeling of Burns, the idealism of Shelley, the felicity of expression of Keats and the spirit of Byron were emulated. The "new" poets, who started writing then, are happily still with us,—great names of yester years and great names even to-day—Prof. D. R. Bendre and Prof. K. V. Puttappa, to mention just two. Love lyrics, nature poems, narrative pieces, odes and sonnets flowed in felicitous fluency. A little later, younger men like Sri K. S. Narasimha Swamy, added the delight and warmth of realistic experience to the romantic love lyric. Even to-day Narasimha Swamy's *Mysoru Mallige* continues to be fresh and fragrant.

The post-1950 era in Kannada poetry is analogous to the post-1920 era in English poetry. The end of the second world war, the Nagasaki and Hiroshima atomic blast, the birth of Indian independence, the initial enthusiastic outburst, communal hatr-

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d, the assassination of Mahatma Gandhi, the frustration and disillusionment experienced by the youth—all these kindled the young writers, most of whom had studied at Universities, to write in the Eliottian vein. *Navya Kavya* or New poetry owes its origin almost entirely to Sri M. Gopalakrishna Adiga. Prof. V. K. Gokak, a distinguished professor of English, also became a force to reckon with. What distinguishes their poetry is their keen awareness of the contemporary *milieu*, their realistic approach, their objectivity and their new style and architectonics. Sri Ramachandra Sharma (who now lives in England after a spell of teaching in Africa) is a competent poet of the New School.

The New School of poetry, which came into being in 1952 with the publication of Sri Adiga's first collection, has many adherents and supporters. Some of the poets of the old school, Sri K. S. Narasimha Swamy in particular, have tried to bridge "the generation gap". They have adopted the new style and have written with facility and ease. The new generation of poets, inspired by Sri Adiga and Prof. Gokak, have had quite a measure of success. Some of them have frankly imitated the English masters; some have adapted the English way to suit the context and conditions here; there are some others, however, who, experiencing defeats and disappointments, suffering in body and soul, have developed a firm philosophy of life. Their poetry has an unmistakable ring of sincerity, of true poetic feeling.

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new generation—Sri Chithala, Chennaveera Kanavi and Sri G. Shivarudrappa. All of them, who in their forties now, have proved be skilful craftsmen in verse and ve made a mark for themselves.

Another group of young poets is king headway currently. They te in the new vein, no doubt; but their symbols and rhythm, for cidation and examples, they turn to iklore, to the epics and to mytho-gy. Sri Chandrasekhara Patil and i Kambar are quite promising poets.

Our complex, modern, civilized ciety, gives ample scope to some oung poets to tear the veil, to expose e sham and hypocrisy around them. ri Lankesh, a University Lecturer in nglish, writes robustly. He is hard-itting, frank and ruthless. His *Bicchu* shows his power of expression, mastery over rhythm and suggestion of nuances. Sri Siddalingiah, with his *Pauranic* images, has tried to relate the present to the past. Sri Sumathindra Nadig and Dr. Shankar Mokashi have great evocative power. Sri Nissar Ahmed, though he stands a little apart, has some fine pieces to his credit—vignettes of great beauty. A special mention should be made of Sri A. K. Ramanujam (Professor of Linguistics at the University of Chicago) whose English poems have already attracted a good deal of critical attention in literary circles abroad. His Kannada poems are remarkable indeed. There is a certain freshness and toughness in him, in expression and imagery, in sounds and symbols, in rhythm and approach, that make one pause and think.

Standing on the threshold of the Seventies as we do, can we visualise the shape of things to come? We may make a shrewd guess. If the present generation of Kannada poets do build up what T.S. Eliot calls "tradition", then there is great hope and promise for Kannada poetry. Otherwise, the *Navya* poets would create another "caste", set themselves up on high, write "Ivory Tower Poetry" and disappear like the waves of the sea. The awareness of Sri Adiga, the depth of Prof. Gokak, the power of Sri Ramanujam and the richness of Sri Kambar should be fused to create a rich and vital tradition in Kannada poetry. Such a promise seems to be there and blessed are we that it is so.

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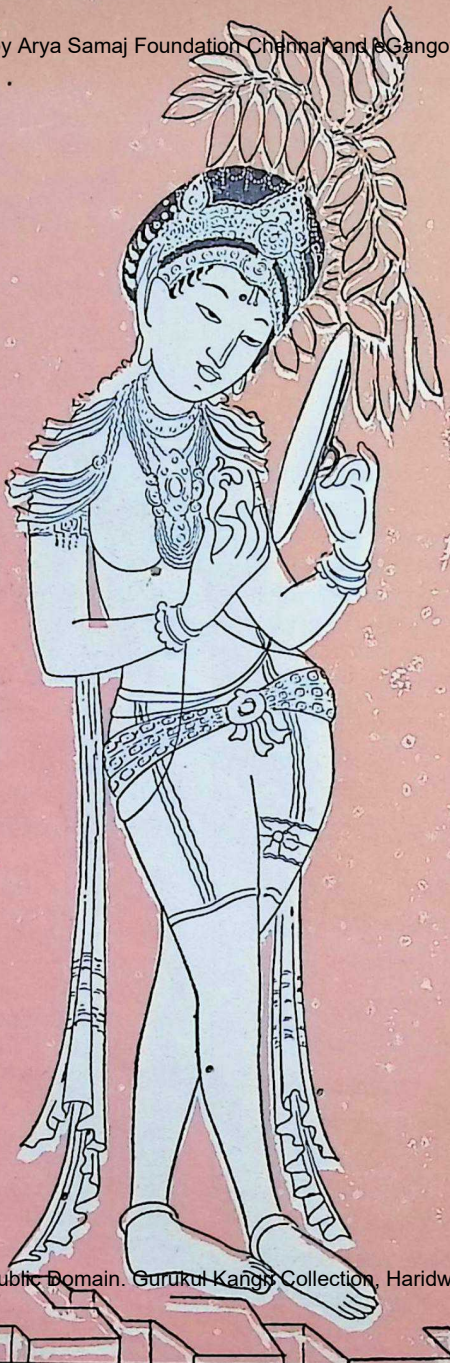

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Inhyadri division, a rough and olate terrain of the Sahyadri tain ranges, presented a quiet awesome appearance at night. was not a stir. Here was not l in sight. It was on such a when it was raining hard that lapani, with his head and face cted against the splashing waters rain by a broad umbrella made lm-leaves, was making his way across the rain-sodden puddle- n path back to his hut. He hed each step of his as he waded gh the gushing torrent of rain

thatched verandah abutted from ut and, as was his wont, he was t to place his umbrella on a e platform. He drew back with a ulsive movement of his feet that e in contact with something soft warm, accustomed as they were to the hard cold touch of the e platform. He was surprised and mind wondered what this could be to. There was a flash of lightning t lighted up the whole area and in lighted moment he perceived the utiful form of a woman crouching dled in a corner. The rain had ob- sly driven her to the shelter of thatched roof. Kushalapani re- ted a few steps. There was yet ther flash of lightning and this e he could see the form drenched m head to foot, a figure of great nty though appearing helpless and able.

Kushalapani spoke, closing his s:

Fair lady! I take it that you have your way and wandered off here. w glad I am that this humble roof

THE MODEL & THE MONK

S. G. NEVATIA

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iven you some protection against
ury of the rain."

e woman got up to go.

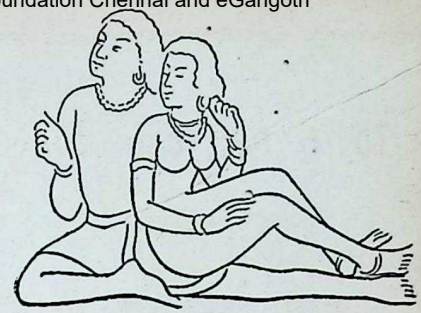
ushalapani spoke in assuring
s: "Madam! Entertain no mis-
gs of any sort and have no fear.
arm shall befall thee. It is night
the rain seems to be pouring un-
d. It is unwise to move. Please
inside this humble hut and
e your wet clothes. There is an
garment hung on that peg."

took out a bowl containing
and asked her to eat it and then
st for the night inside.

ushalapani's insistent voice and
ing of innocence assured the wo-
that no harm would come to
She did accordingly and rested
lf for the night.

ushalapani spread out his mat on
verandah floor and sat musing.
rain continued to pour and the
ning flashed again and again.
mind was vexed with a number
questions and he wondered what
this meant. However, slumber
took him and in its sweet caress
ank into oblivion, rid of all these
lexities.

he twitter of the early birds of



morn woke him up; the golden hue of the rising sun pleased him. Suddenly, he remembered the strange event of the previous night: the lady that had come there for shelter. Maybe, she is still there inside, he thought, probably asleep. His mind wandered to the thought as to who that lovely lady could be.

A creaking sound as the door slowly opened on its hinges, and there stood before him the form of the lady in all its exquisite charm and well-turned-out features. A beaming countenance was lit up by the golden rays of the sun and her dark and coppery complexion put on a greater glow in the soft light of the sun. She stood there, draped in the upper garment, a picture of gratitude, apology and obedience.

A silent gesture of gratitude, she was ready to go her way. But some sudden upsurge of thought bade Kushalapani request her to wait awhile. As if under the influence of some inexplicable inspiration, he went inside and returned with a large sheet of drawing paper, brushes and his colour bowl.

The stranger girl did as she was told. She held herself in the deportment in which she had been seen and fascinated by Kushalapani. A few in-

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ions were given. She was bidden ok a litt e more towards his side her left shoulder turned a little ward. In this posture she was to steadily at the branch of a tree was there in front. He assured lso that she would not be detain- o long. The girl obeyed and d out the instructions precisely.

e drawing paper was fixed on to wooden board and Kushalapani d to sketch with his usual deft- At every stroke, his keen sense eauty and its appreciation was be- manifested in the drawing. He dered at what he was creating, a that had been undertaken in a nent of sudden impulse.

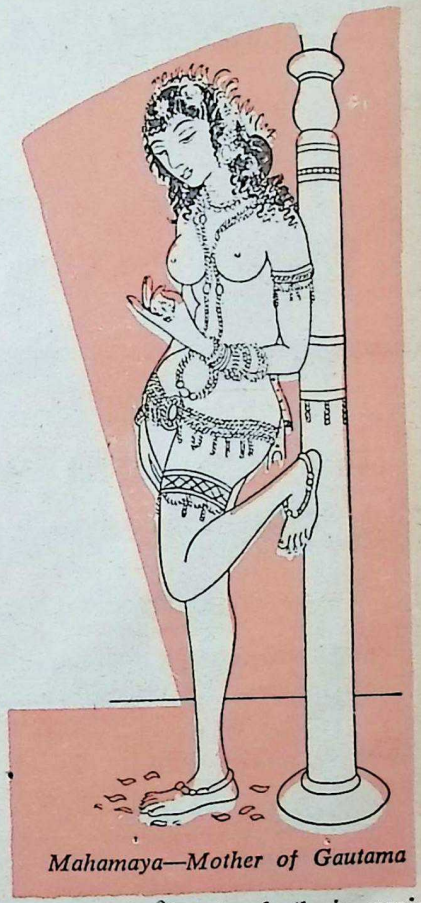
s this was being done, the girl to the instructions, kept on gaz- at the branch of the tree but she d not resist the temptation now again of stealing a few glances what the artist was doing. The wing over, Kushalapani's eyes ed restlessly from the living to sketched beauty. Had the model contributed her share in its execu- ?—he wondered.

The girl was glad that she had been some assistance to the man who provided her shelter on a rainy t. She was ready to go but felt perhaps she could be of some e help to him. May be he needed .

efore leaving, she took off the er cloth with which she had wrap- herself. Against the background the pair of hills of the Inhyadri ge, her uncovered breasts appear- firmer and more majestic. The could not take his eyes away.

2

The girl bowed down to the artist in gratefulness for his help in protecting her from the fury of the elements during the previous night. Answering as it were her salutation, Kushalapani bade her rise by placing his forefinger on her chin and as she



Mahamaya—Mother of Gautama

rose up, he burst forth in praise: "Beautiful! Most beautiful! Exquisite! Magnificent."

The girl stood bewildered. She

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d not understand this ecstasy of artist. Bashfulness, respect, sur-er and helplessness, each one of e played for a while in alternating ession on her countenance. Nei-could she move forward nor stay re she was.

ushalapani divined her predica-t. She had nowhere to go. "Where thou bound?" he asked, more for onfirmation for his already found wer than for information.

Her big eyes under the beautifully ving eyebrows gazed vacantly on hilly tract and roamed over them a while, as if telling the artist that had nowhere to go. Kushalapani ght hold of her impulsively and d, "Come with me.... Your name?"

"Babhooti", came the sweet reply, mpleting the feast that his eyes had eady been gazing upon—her per-nal charm and beauty. She spoke th such sonorous voice that it eased and enthralled him.

"Babhooti", he repeated to himself; s mind had now the time to ponder the significance of the name—Ba-ooti, ash. What a name, he thought, give such a fine lady. Just then the s of the early morning sun shone her to falsify that she was not en but silvery, nay golden, in her mplexion.

Babhooti remained outwardly calm, t who knows whether her heart did t flutter at such flattering words. e was, to all appearances, very poor, ely and needing help. Without a rd, she followed Kushalapani like lamb.

Possibly, Babhooti might have come search of work, for many women d been engaged in helping the men who were cutting and hewing rock for the caves and for rendering assistance to artists engaged in decorating the caves with their exquisite works of art. Thousands were there already in the completion of a stupendous and noble task.

Kushalapani led her through a narrow hilly track to the place of work. As he moved on with her, a host of thoughts came crowding on his mind. Was this exquisitely beautiful lady destined to carry stones or to gather coloured pebbles from the bed of the river? Or could she not be employed perhaps in better ways? His mind, in its sweeping amplitude of imagination, could see in the well-shaped and chiselled features of this woman's body, figures of heavenly dancers, great enchantresses and noble queens and celestial women.

3

Our tale is of the early seventh century A.D. The Inhyadri ranges had hard amygoaloid trap rocks, which

Apsara

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re incessantly being cut for the past ee to four hundred years. Some caves had been done so far, some which being Chaitya grihas, some ctuaries, some Viharas and Monaries. The mountainous tracts were tres then of great Buddhist activity these caves had been cut to house usands of monks during the four ny months, when it was their wont remain at one place. Naturally, se caves were being beautified and e skill of the artist was being harssed for the delineation of the ths of the religion. There seemed issue from these caves the duet tes of a life of inner awakening and ter beauty.

Innocently like a child, Babhooti llowed Kushalapani and never for moment did the thought of what ould happen come across her mind. Kushalapani looked a god-like man nd she felt no misgivings at all about er future.

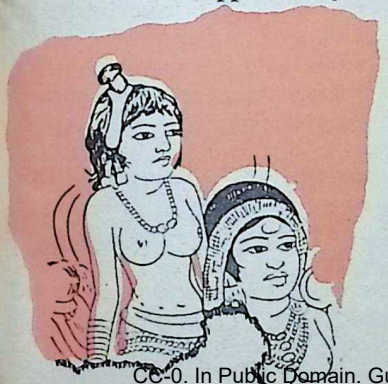
A narrow yet well-kept ascending ath led these two to the gate of the entral monastery. The high priest as seated on a stone bench under n arch which was supported by two

A Beautiful Maiden

beautifully carved pillars. The chief cast a querying glance at Kushalapani who replied reverently: "Holy Sire! This girl seeks some employment here and I intend engaging her as my help, not just a labourer but as a model for my pictures."

"You have our permission, Kushalapani," said the priest in a grave tone. "We have trust in your judgment."

The priest continued in his posture supervising the work that was in progress. These priests harnessed every talent and power of man for the greater glory and edification of the Buddhas. They belonged to the Mahayana sect of Buddhism and believed that it was not necessary for everyone to give up the world and turn a monk in order to attain 'Nirvana'—the highest state of bliss. Character, sincere endeavour, modesty, medita-



Lovely twins

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tion and, above all, enlightenment were considered to be of utmost importance. Monk or householder, married or unmarried, male or female, every one had an equal right and chance to advance on the path of Nirvana.

The construction of caves and the decoration of these with sculptured pieces was one other mode of pursuing the path of the Buddha. This patronising attitude of the monks and the rulers perhaps led to a great deal of artistic and creative activity and the Ajanta caves were done with exquisite paintings.

The ruling princes and the rich merchants liberally donated money for such work and the monks supervised their execution, while at the same time engaged in the pursuit of their religious disciplines. Such a state of society was highly conducive to the development of great works of art and these artists carried out their tasks unhampered and care free. It also encouraged them to move smoothly towards their cherished goals by strengthening their character, modesty and application. Art was one mode by which they could reach the ideal and obtain enlightenment.

This was a unique experiment for the highest religious attainment through art activity; for, an artist engrossed in painting a wall panel was considered to be as much on the path of Nirvana as the monk practising religious rites and meditation in a sanctuary.

4

In this task, Kushalapani now felt he had obtained the right sort of companion who could serve as a model. Her uncommon features of face and figure were such that they could be transfigured into any picture of great beauty and all that was needed was proper exercise, nourishment and beauty aids.

He was unerringly right in this surmise. Just a few days of exercises in the form of dance and good and wholesome food brought about a miracle in her features. Her cheeks, her bosom, her hips were all filled to a fleshy fulness and firmness, and she flowered like a lily.

Very soon, she became adept in graceful movements of limbs and postures of dance. These were heightened also by the appropriate expression of emotions. The painted pictures of master-artists served as models for this training which Kushalapani imparted to her. Days on end, patiently and with total absorption, he explained to her the various aspects of enchanting pictures of female beauty and pointed out to her the distinctive features of such figures. He could be heard telling her: Ah! look here, the majestic grandeur that this figure portrays! This one, feelings of love; that, one of total self-surrender and this is crowned with the joy of victory. Connoisseur of art, as he was, he could give an insight into the various aspects of art and this enabled the girl to acquire with ease the necessary disciplines for her work as a model. The girl on her part was equally absorbed and there was such a perfect understanding between the teacher and the taught that Kushalapani was beyond all description pleased.

(To be continued)

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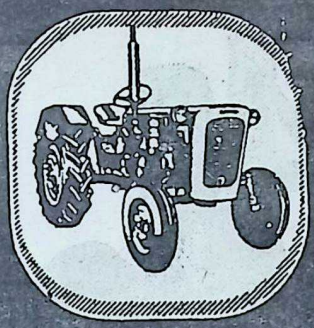

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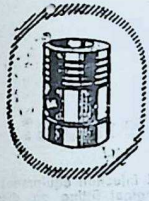

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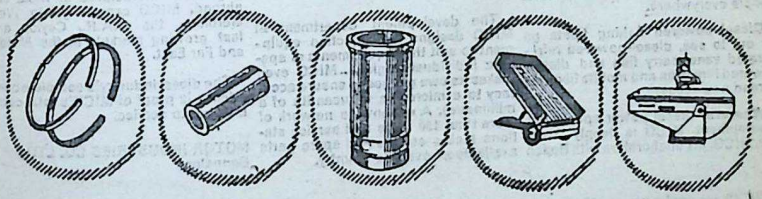

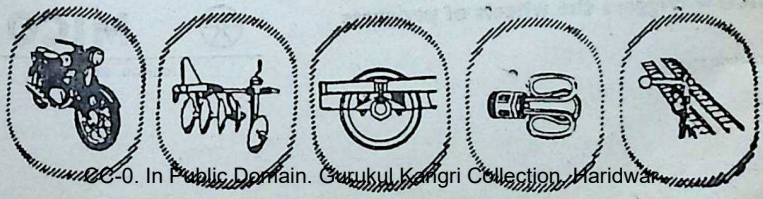

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To My Sisters

Dear Sisters,

For a long time, I have been wanting to share my thoughts with you on some important aspects of our present day society which affect our lives. This has nothing to do with politics. Whether you are a Syndicate or Indicate, P.S.P. or S.S.P., Communist Left or Right, B.K.D. or Jana Sangh, orthodox or unorthodox, it vitally affects all of us. I am writing this as all of you are either a wife, or a mother and a sister, and you will agree with me that whatever affects our home should be our first concern.

Our hearths and homes are being affected by certain pernicious influences, which are being propagated in the name of progress.

First, I shall tell you about cabaret shows, with strip-tease and nude women who are made to do all sorts of pranks and take liberty with the customers. Drinks are freely served, not only to men who enjoy them but to women, who I understand, relish it also. Now I learn that Gurmukh Singh is going to be introduced in cabarets. I do not know whether husbands

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will enjoy if men with scanty clothes sit on the laps of their wives and take liberties with them.

Some of the leading newspapers even carry advertisements of such shows prominently showing near-nude women in different postures. In this connection, I must say that it is a happy augury that the Governments of India and Maharashtra have awakened and started taking some steps against such shows and advertisements.

Similar shows are being organised for teen-agers. They are called Jam Sessions. Here youngsters learn to dance, drink and do all sorts of things..

Large sections of our so-called upper progressive society is quite crazy about these. Whatever foreigners do, they must do it in the name of progress. Some of the College and School girls have started having dates with boys. A sari or even a lipstick is enough to take some of them anywhere at any time. They are led to believe that they must have sex experience before marriage. They learn this cult of sex obsession from cinemas and they feel that if their elders enjoy it, there is nothing wrong in their doing the same. (*Contd. on p. 343*)

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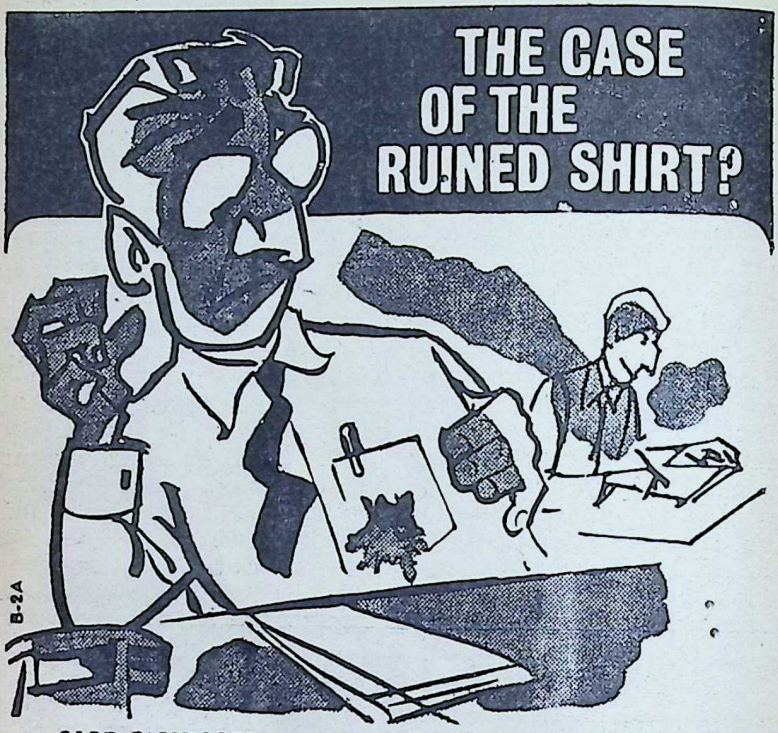

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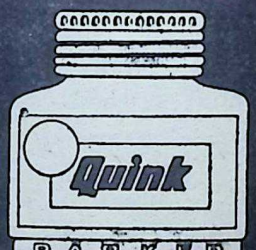

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The other danger threatening our homes is the violence that is spreading in all strata of society, specially amongst the educated. Our educational system is producing this kind of half-baked, educated unemployed in thousands, possibly in lakhs every year. Most of them are unwilling to work with their own hands. They are after cushy jobs, but when they do not get them, they learn how to make bombs, how to break windows, how to burn houses and damage public property, how to beat their teachers and how to run secret societies. Also, they do not mind becoming promiscuous. A section of such people are not ashamed to lie, to murder or to engage in eve-teasing. They become waifs of society.

Most of the young men and women get ideas of crime and sex from cinemas. Governments allow cinema houses to be erected in every nook and corner, even near colleges and schools. The young boys and girls are generally the patrons of the cinema houses. The parents also have to take their young children with them to any kind of shows, not because they want it but now there are no joint families. There is

(*Contd. on p. 345*)

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no one in the house in whose care young children can be left when they go out. Now grandparents or other members of the family are not wanted.

This way the whole generation, which in a few years' time will be ruling the country, is being saturated with undesirable ideas of sex and crime and is getting spoiled. A majority of homes are being affected with this newly acquired behaviour of youngsters.

The rising prices and economic necessity also compel mothers to go out for work; so, when children come home, there is no mother to welcome them or attend to their needs. When the husband comes home from his work, the working woman is too tired to look after his needs also or to give him even a sweet smile. But this is another problem.

In this article, I only want to draw your attention to the cabarets and cinemas.

Women are half the number of voters. If all women, to whatever party they may belong, combine against these evils and cast their votes for persons who promise to keep their homes safe from the perni-

(*Contd. on p. 347*)

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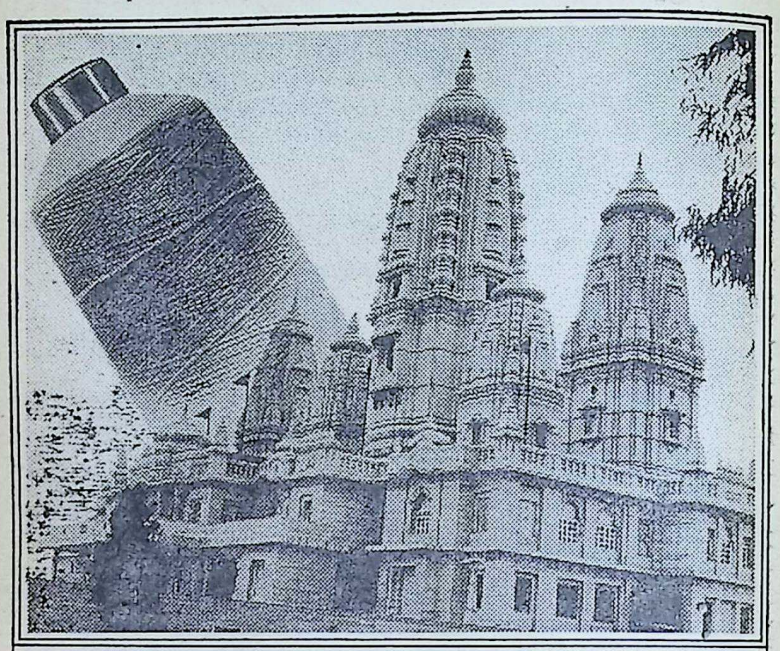

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cious influences mentioned above which are breaking homes, I think our families and homes could be saved. Violence is spreading in every nook and corner of the country and if this tendency amongst the young people is allowed to increase, even God will not be able to save our country.

All women, and even men who read this article, I hope, will translate it into their own languages and send it to as many papers and magazines they could to create public opinion. We must realise that if our young people lose all respect for social values as it is being done now, the whole nation will be so weak that it may lead to disintegration and it will take hundreds of years for it to rise again.

I appeal to all women's organisations to combine to arrest disintegration.

Yours sincerely,

Lilavati Munshi

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A beautiful sloka ends thus: Yena tyajasi tat tyaja. Its purport is: Give up everything in this world and give up that by which you give things up.

Steep indeed is the ascent to the summit of perfection. However warily one may proceed, there still lurks one last enemy which takes on the most deceptive of forms and deludes the aspirant. This devil takes on the form that you honour most: if you are a lover of music, it puts on the garb of pride of music; if you are a lover of piety, that of pride of piety and a thousand other forms.

The final ascent of man to perfection is never possible unless he attains infinite humility and rids himself of all the vestiges of pride. Pride is the greatest enemy and it must be fought and conquered for a final achievement.

Life of the spirit is an eternal battlefield and the evil forces which are ranged against it lie in wait for every possible opportunity to strike and disable the aspirant. The most subtle weapon of the demoniacal forces is Pride.

Our Puranic lore is replete with stories of otherwise great souls who laid false steps and came to grief because pride ruled their heart. Coming down to historic times and personages also, we find many such examples. In this new series, we intend narrating a few such stories of persons who came to grief because of pride and learnt a bitter lesson for their lives.—Ed.

THE LAST INFIRMITY OF THE NOBLE MIND—

Bhakti is greater than Vibhakti

R. A. KASHYAP

NARAYANA BHATTATHIRI was a great Sanskrit scholar. He had the distinction of writing a Sanskrit work of erses, in which he explained the use of the verbs in Sanskrit. He also composed the famous *Narayaneeyam*, a rare devotional rhapsody on Sri Krishna of Guruvayoor. Its chaste and beautiful Sanskrit, its devotional fervour, made a great impression on the readers and they were all praise for Narayana Bhattathiri.

Narayana Bhattathiri (1560-1666) belonged to those parts where the Malayalam language is spoken as the vernacular. In those days, most learned men used Sanskrit for all important purposes and, of course, the perfect language that it is, Sanskrit lent itself to every kind of use. The vernaculars had not developed so far and they were not found to be such good vehicles for the expression of many subtle themes and ideas.

Narayana Bhattathiri soon fell in love with his own dear compositions in Sanskrit. As he had more and more proof of the perfection with which everything could be said in Sanskrit, a certain pride was generated in his heart. He scarcely noticed that the satanical forces were now putting on the delectable garb of love of Sanskrit and trying to pull him down from the heights of achievement. It was not very long when the test came.

Poonthanam Namboodiri, a humble devotee of Sri Krishna, wrote in

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Let figures speak...

In spite of natural and national calamities such as droughts, floods, cyclones, quake and foreign aggressions, the State of Maharashtra made a spectacular progress in all spheres of development since its inception ten years ago.

The State's resolve to overcome the odds and to ensure for the people, peace, progress and prosperity is mirrored in the following 'figures of progress'.

* Food production has gone up from 55 lakh tonnes to 72 lakh tonnes.
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* Eight lakh tenants have been declared as owners in respect of 10 lakh hectares of land.
* Area under Irrigation has increased from 11,71,400 hectares to 14,81,400 hectares.
* Number of registered factories has gone up to 9,000 employing nearly 9 lakh workers.
* Mineral production has gone up from 25,69,630 tonnes, to 31,24,590 tonnes.
* Over 200 crores have been invested in industries started in the State's different Industrial Estates.
* Plans are afoot to start a number of forest based industries in the state.
* The installed capacity of various power stations of Maharashtra State Electricity Board has gone up from 69,647 kw to 8,66,400 kw.
* Number of villages electrified has gone up from mere 522 to 10,378 and energised agricultural pumps from 5,420 to 1,47,500.
* To improve drinking water supply in rural areas, work on 21,040 wells has been completed.
* Beds in government hospitals increased from 24,440 to 37,425.
* Number of educational institutions has increased from 37,350 to 49,500.
* Number of primary school students has gone up from 39.40 lakhs to 65.10 lakhs, and secondary students from 7.47 lakhs to 19.43 lakhs.
* The number of adults made literate has risen from 3 lakhs to 52 lakhs.
* The number of co-operative societies has increased from 28,973 to 40,056.
* Road length has increased from 37,757 km. to 64,212 km.
* The State Housing Board has constructed 45,000 tenements.
* In order that benefits of planned development are not thwarted, the family planning programme is vigorously pursued and the State won all-India trophy for best performance five times.

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alayalam a book of praise of the ord Sri Krishna. This devotee had great respect for Bhattathiri. He ew that this great Sanskrit scholar, ho had composed the *Narayanee-m*, would be the best judge of what had written. In his humility, the or author wished that the work he d written should be seen by the eat scholar and corrected so that may offer these praises to the ord in the corrected form.

It was just this desire that the praise hould not be vitiated by flaws that ade the poor author seek Bhatta-hiri's aid. So, he proceeded to the cholar and made a request of him hat he should peruse his work and orrect it. Bhattathiri took up the ook but, when he found that it was ritten in Malayalam, he flung it in reat disgust saying, "Pish, what silly tuff written in Malayalam. Don't you know that I don't even read Malaya-lam." Further pressed by the author in all humility, for he wanted it to be free from errors as it was to be offered to the Lord, Bhattathiri came out with a derisive remark: "Poor soul, do you think God will hearken to those vernacular praises. Nothing but Sanskrit is meet to the ears of the Lord."

The poor versifier in vernacular was beside himself with sorrow. He cursed his fate for not being conver-sant with Sanskrit. Was his fate seal-ed for not being able to praise the Lord in Sanskrit? He went home and wept and wept bitterly. "O Lord! will you not listen to one who uses the ver-nacular? How then can I reach Thee and be uplifted?" This heart-rending and genuine prayer was heard by the

Lord Sri Krishna of Guruvayoor

Lord, who at the midnight hour, put-ing on a most handsome form, pro-ceeded to the house of Narayana Bhattathiri.

Narayana Bhattathiri was awaken-ed and was greatly surprised to find a strange visitor. There was some-thing arresting about the form that caused him some concern.

"I have heard," said the stranger, that you have composed a most beautiful devotional song to Lord Guruvayoorappan". The constant hearing of praise regarding the work had made Narayana Bhattathiri un-consciously take to a bit of self-praise.

"Of course, how else could such a thing have been written if I had not mastered every *vibhakti* of every

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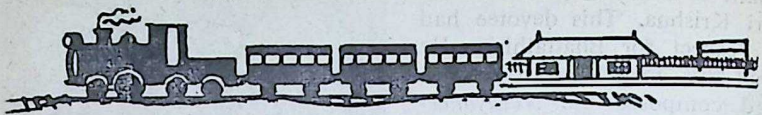

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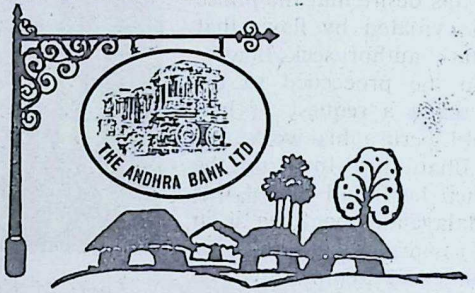

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word in Sanskrit and the million-million forms of the thousands of *Dhatus*. Probably, you haven't seen my other work on the Verbs in Sanskrit. But, if you have a look at it, you will get some idea of the mastery that I have acquired over Sanskrit." "Let me see first your devotional work," put in the stranger. Narayana Bhattathiri went in and brought the palm-leaf manuscript of the *Narayaneeyam*. He uncovered the silken cloth and exposed the book to the view of the visitor. "How beautifully written are the letters!" The visitor paid a compliment to the handwriting.

He took up the book and placing it on a *vyasapeetha* went on turning the leaves. He read the first verse. "Perhaps you have read," said the visitor hesitantly, "the *Kavyaprakasha* of the great aesthetic critic." "I have not only mastered grammar but all the rules of poetic art," affirmed Bhattathiri. He continued, "How else do you think I could have written such a flawless poem as this?" He pointed his finger at the work with a touch of pride in his heart.

The visitor looked more critical. He drew the attention of Bhattathiri to a mistake and reeled off with ease the definition of that variety of dosha from the *Kavyaprakasha*. For the subsequent verses, the second, the third, the fourth and so on, he drew the attention of the poet to two, three, four and as many mistakes. Bhattathiri at first tried to make a defence but the visitor's logic was invincible. He had to concede every point and found that he had been taught a lesson for his life. He fell at the feet

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this visitor, realising that this visi-
r, who knocked at his door at that
idnight hour, could not be any
her than the Lord Himself come to
st his devotion. His mind recalled the
rds in the *Vivekachudamani* of Sri
nkaracharya *lakshyachytam chet*
di chittameedrisham etc. His mind
d lost its one-pointed goal and in
t infatuation of pride was slipping
wn and down from the ascended
th of spirituality.

The visitor spoke, lifting Narayana
hattathiri; "rise, son," he said in
n assuring voice, "the devil hath had
e upper hand till now and he had
xploited the last infirmity of the
oble mind—Pride." Bhattathiri was
ll remorse and had no words to ex-
ress his feelings. "Forget not that it
Bhakti and Bhakti alone that saves
man from the clutches of death and
samsara and not proficiency in Vibhak-
tis," said the visitor. The visitor was
gone but Narayana Bhattathiri saw
the peace-dowering four-handed form
of Sri Krishna uttering these words:
Maa shuchah sampadam daiveem
bhijatosi, Pandava—Fear not, O
Arjuna, you are born with the endow-
ments of divine qualities; *bhaktyaa*
tvananyayaa labhyah—I am accessi-
ble to those who worship me with
single-pointed devotion;

Patram pushpam phalam toyam
yo me bhaktyaa prayacchati
tadaham bhaktyupahrutam
ashnaami prayatatmabhih.

Be it a leaf, a flower, fruit or even
water, as long as it is offered to me
ith devotion, I shall receive it and

जीवनोपयोगी साहित्य

	मूल्य
१. पीस आफ माइण्ड (अंग्रेजी)	३.००
२. क्वायटर मोमेण्टस् (अंग्रेजी)	२.००
३. संसार का सार (हिन्दी)	३.००
४. ज्ञान साधना (हिन्दी)	२.००
५. विज्ञान से ज्ञान (हिन्दी)	१.००
६. वेदान्त नवनीत (हिन्दी)	१.५०
७. आध्यात्मिक पिक्टोरियल, (हिन्दी, अंग्रेजी)	३.००
८. वेदान्त का सरल बोध	१.००
९. मुमुक्षु (आध्यात्मिक उपन्यास)	५.००
१० मन की शांति (पद्य)	४.००
११ हमारी परंपरा	२.००
१२ आराम सुख शान्ति और आनंद	०.५०
१३ अपनी ओर इशारा	१.००
१४ आध्यात्मिक डायरी	५.००
१५ व्यवहारिक जीवन में परमात्मा	१.००
१६ श्मशान यात्रा	०.५०
१७ मेरे १०८ गुरू	३.००
१८ सजगता	१.००
१९ वेदान्त का वैज्ञानिक मनन	१.००
२० विरोध–निरोध और स्वबोध (प्रेस में)	१.००
२१ चिन्ता और निश्चिन्तता (प्रेस में)	१.००

तुलसी मानस प्रकाशन

गुप्ता मिल्स स्टेट, रे रोड

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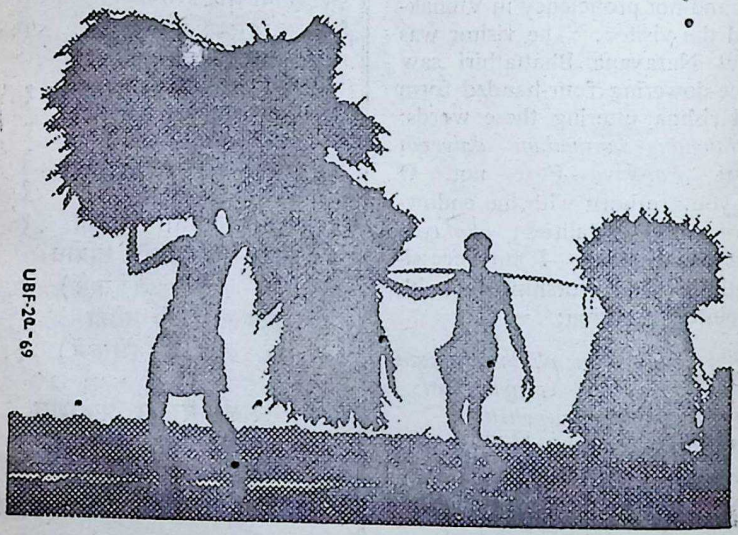

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pleased with such offerings of devoted souls.

The first assured Narayana Bhattathiri that all was not yet lost. The second reaffirmed his earlier attitudes and conviction and the third came with a new significance.

He had discarded the vernacular and spoken ill of the Malayalam work in praise to the Lord. He was sorely smitten with remorse at the disrespectful manner in which he had dismissed that poor Poonthanam who came to have his manuscript rectified.

He rose and then proceeded to the house of the Malayalam poet and apologised to him for his rude conduct and sought the work, hoping to help him by corrections.

One last lesson was still in store for him. He had hoped to correct it but to his great surprise he found that this vernacular poem was absolutely flawless.

The *Gita* verse again came to him with a richer meaning and significance: *Nimitta maatram bhava savyasaachin*—It is the Lord and the Lord alone that accomplishes all tasks, wins all victories and composes all poems. We are just insignificant vehicles and means through which this great task is achieved.

□ □ □

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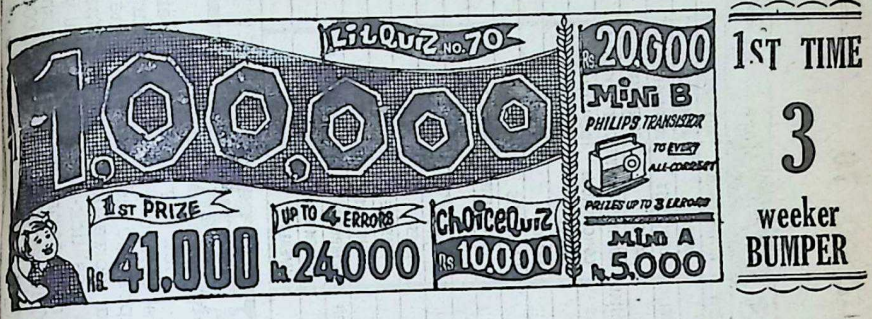

18 CLUES

(1) Life is not made for happiness, but for **ACHIEVEMENT/ADVANCEMENT.**

(2) **ANGER/RUMOUR** often gives verbal outlet and relief to our emotional tensions, enabling us to express our antipathies, fears, and desires.

(3) **ASTROLOGY/MYTHOLOGY** is fundamentally of a religious nature, being based on religious tenets taken from different civilizations.

(4) Meaningless words are not a good cover for **BASIC/SCIENTIFIC** ignorance.

(5) The space-research programme is **COMPREHENSIVE/CONTROVERSIAL** and complex.

(6) **CONCEPTIONS/DEFINITIONS** of justice may vary from age to age.

(7) Subtle as the mind is, it can **EFFECT/PERFECT** little without knowledge.

(8) A prejudice overcomes 'right reason', and a deep emotional **FEAR/FERMENT** darkens the light.

(9) Man is inherently capable of unlimited **HAPPINESS/PROGRESS** and only coercive institutions and ignorance stand in the way.

(10) **INEQUALITIES/INJUSTICES** are inescapable facts.

(11) Extreme **JESTERS/THINKERS** are undesirable people.

(12) We all have **MAXIMS/MORALS** which, sometimes at least, we violate.

(13) Poetry is the **OLDEST/SUBTLEST** form of literary expression.

(14) We want life with **PLEASURE/PROFIT.**

(15) People continue to live, though their **RELIGIONS/ROLES** change and their kingdoms perish.

(16) Exploitation and poverty, ignorance and **SORROW/SUPERSTITION** still stalk the earth.

(17) Loss of influence follows from loss of **STRENGTH/WEALTH.**

(18) There are times in the histories of all peoples when the national **WEALTH/WILL** seems to disintegrate before intangible factors individually insignificant.

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	Re. 1	1	Re. 1	2	Re. 1	3	Re. 1	4	FREE
1	ACHIEVEMENT	ADVANCEMENT	ACHIEVEMENT	ADVANCEMENT	ACHIEVEMENT	ADVANCEMENT	ACHIEVEMENT	ADVANCEMENT	
2	ANGER	RUMOUR	ANGER	RUMOUR	ANGER	RUMOUR	ANGER	RUMOUR	
3	ASTROLOGY	MYTHOLOGY	ASTROLOGY	MYTHOLOGY	ASTROLOGY	MYTHOLOGY	ASTROLOGY	MYTHOLOGY	
4	BASIC	SCIENTIFIC	BASIC	SCIENTIFIC	BASIC	SCIENTIFIC	BASIC	SCIENTIFIC	
5	COMPREHENSIVE	CONTROVERSIAL	COMPREHENSIVE	CONTROVERSIAL	COMPREHENSIVE	CONTROVERSIAL	COMPREHENSIVE	CONTROVERSIAL	
6	CONCEPTIONS	DEFINITIONS	CONCEPTIONS	DEFINITIONS	CONCEPTIONS	DEFINITIONS	CONCEPTIONS	DEFINITIONS	
7	EFFECT	PERFECT	EFFECT	PERFECT	EFFECT	PERFECT	EFFECT	PERFECT	
8	FEAR	FERMENT	FEAR	FERMENT	FEAR	FERMENT	FEAR	FERMENT	
9	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS	HAPPINESS	PROGRESS	
10	INEQUALITIES	INJUSTICES	INEQUALITIES	INJUSTICES	INEQUALITIES	INJUSTICES	INEQUALITIES	INJUSTICES	
11	JESTERS	THINKERS	JESTERS	THINKERS	JESTERS	THINKERS	JESTERS	THINKERS	
12	MAXIMS	MORALS	MAXIMS	MORALS	MAXIMS	MORALS	MAXIMS	MORALS	
13	OLDEST	SUBTLEST	OLDEST	SUBTLEST	OLDEST	SUBTLEST	OLDEST	SUBTLEST	
14	PLEASURE	PROFIT	PLEASURE	PROFIT	PLEASURE	PROFIT	PLEASURE	PROFIT	
15	RELIGIONS	ROLES	RELIGIONS	ROLES	RELIGIONS	ROLES	RELIGIONS	ROLES	
16	SORROW	SUPERSTITION	SORROW	SUPERSTITION	SORROW	SUPERSTITION	SORROW	SUPERSTITION	
17	STRENGTH	WEALTH	STRENGTH	WEALTH	STRENGTH	WEALTH	STRENGTH	WEALTH	
18	WEALTH	WILL	WEALTH	WILL	WEALTH	WILL	WEALTH	WILL	

FREE AFTER 2 COUPONS

MINI A

ACHIEVEMENT	ADVANCEMENT
ANGER	RUMOUR
ASTROLOGY	MYTHOLOGY
BASIC	SCIENTIFIC
COMPREHENSIVE	CONTROVERSIAL
CONCEPTIONS	DEFINITIONS

70

BOTH FREE AFTER 4 COUPONS

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EFFECT	PERFECT	OLDEST	SUBTLEST
FEAR	FERMENT	PLEASURE	PROFIT
HAPPINESS	PROGRESS	RELIGIONS	ROLES
INEQUALITIES	INJUSTICES	SORROW	SUPERSTITION
JESTERS	THINKERS	STRENGTH	WEALTH
MAXIMS	MORALS	WEALTH	WILL

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Dear Chiranjeevis,

I am happy to inform our Chiranjeevis that in the current Bhavan's Journal Year (August, 1970 to July, 1971) there will be six competitions. These competitions are being conducted under the kind patronage of:

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The first of these competitions will be held in September, 1970, details of which will appear in the next issue of *Bhavan's Journal*.

Yours affectionately,
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Edited by S. Ramakrishnan and printed & published by him for Bharatiya Vidya Bhavan, at Associated Advertisers & Printers, Bombay-34. Mg. Ed.: J. H. Dave, Associate Ed.: B. S. Rao.

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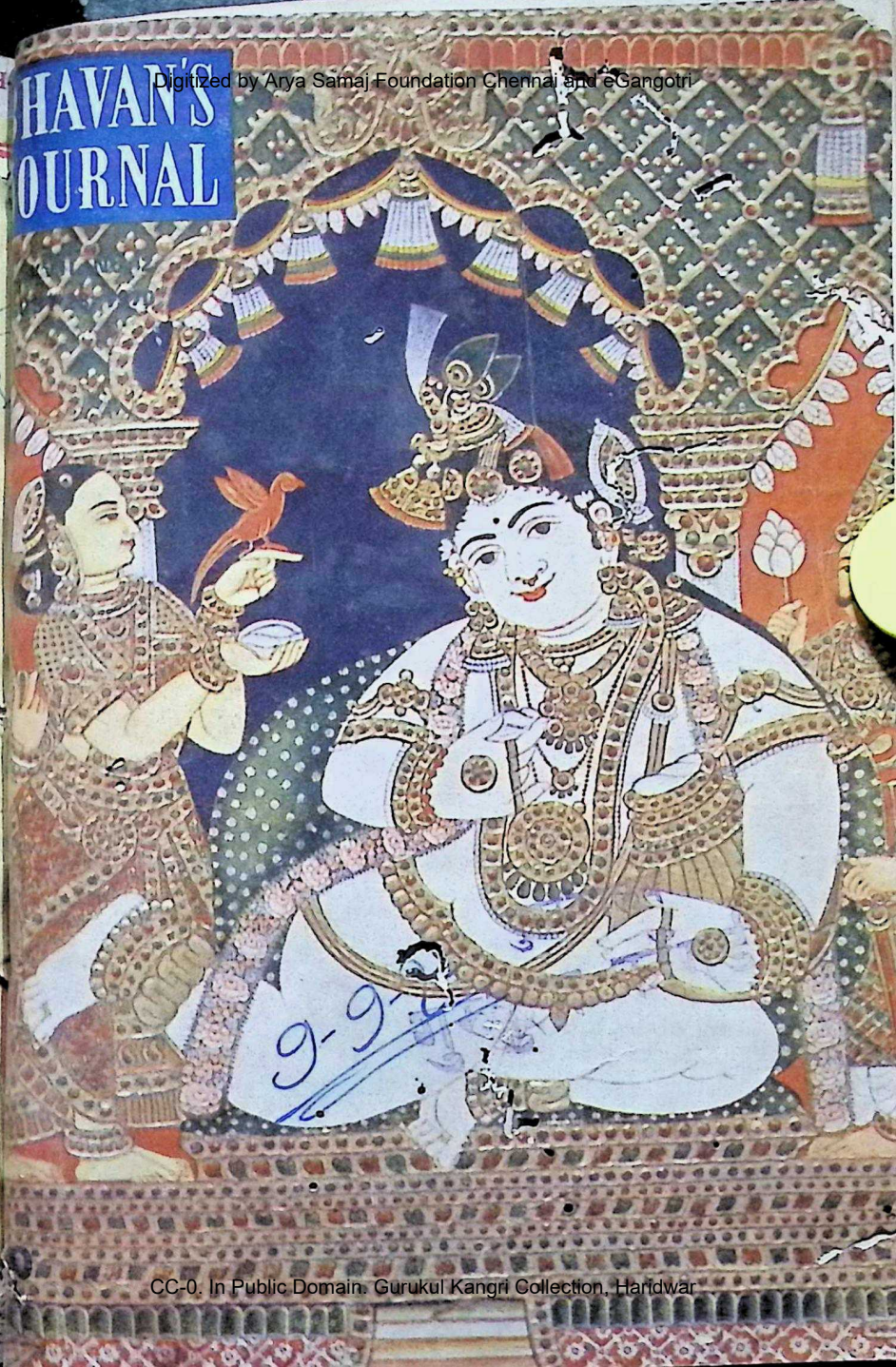

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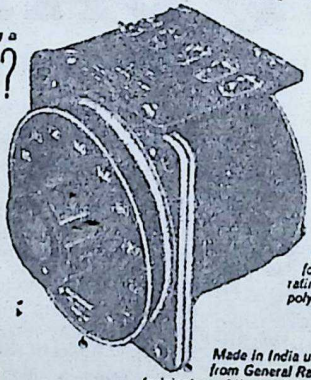

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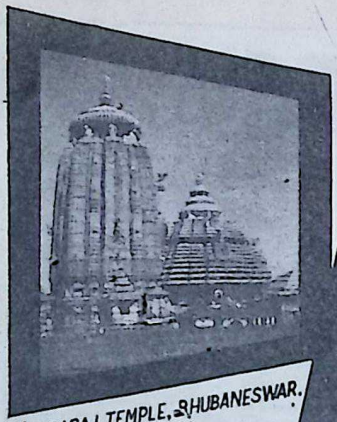

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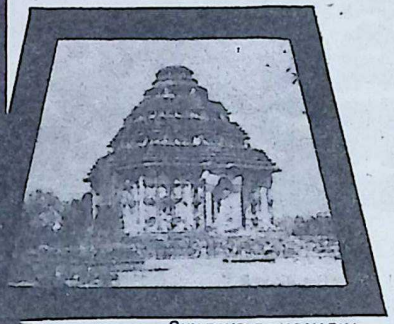

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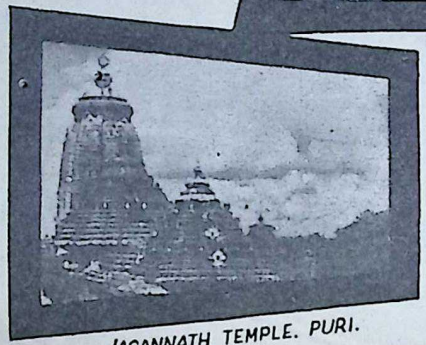

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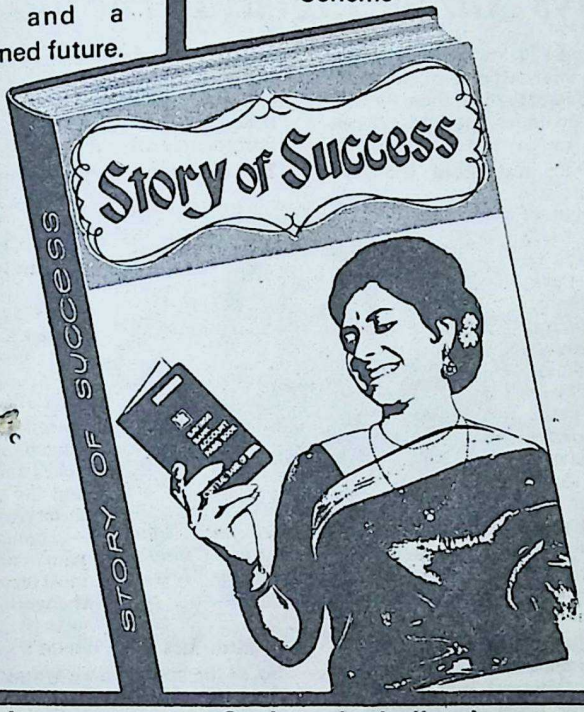

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Vital facts about Colds and Flu and how to fight these ailments

"I find Anacin of great help", says Nurse Angela Fernandes.

Infection: Colds and Flu are caused by airborne viruses from infected persons. Normally your body has the power to resist these viruses. But over-exertion or under-nourishment can weaken your body and lower your resistance.

Symptoms: Heaviness in the head, headache and a running nose are the early symptoms of a cold. Within 18 to 72 hours these may be followed by a thick, yellow nasal discharge. Sweating or shivering generally warns you of flu; fatigue and weakness, aches and pains all over the body, loss of appetite, drowsiness, headache, and chills may follow. A dry cough or sore throat may also be present.

Nurse Angela Fernandes finds Anacin strong enough to give fast relief from the aches and pains of colds and flu. "It is safe even for children", she adds.

Recovery: Two or three days will usually be enough for you to recover; sometimes recovery may take longer.

Complications: Flu, if not brought under control, can lead to pneumonia and infections of the upper respiratory tract, ears and lungs. Consult your doctor when you have flu or a severe cold.

No Immunity: There is always a possibility of a relapse if you do not take proper care. Subsequent attacks can, in fact, be more severe.

What you should do

1. If someone in your home already has a severe cold or flu, he should be given complete bed-rest, and isolated as far as possible. His clothes, especially his handkerchiefs and bedding, should be thoroughly disinfected immediately after recovery.
2. Keep rooms properly ventilated.
3. Have antiseptic or salt water throat gargles at least twice a day.
4. Drink only boiled water. Drink lots of other fluids as well, especially orange juice or lime juice. Eat nourishing foods. Don't strain yourself. Rest adequately.

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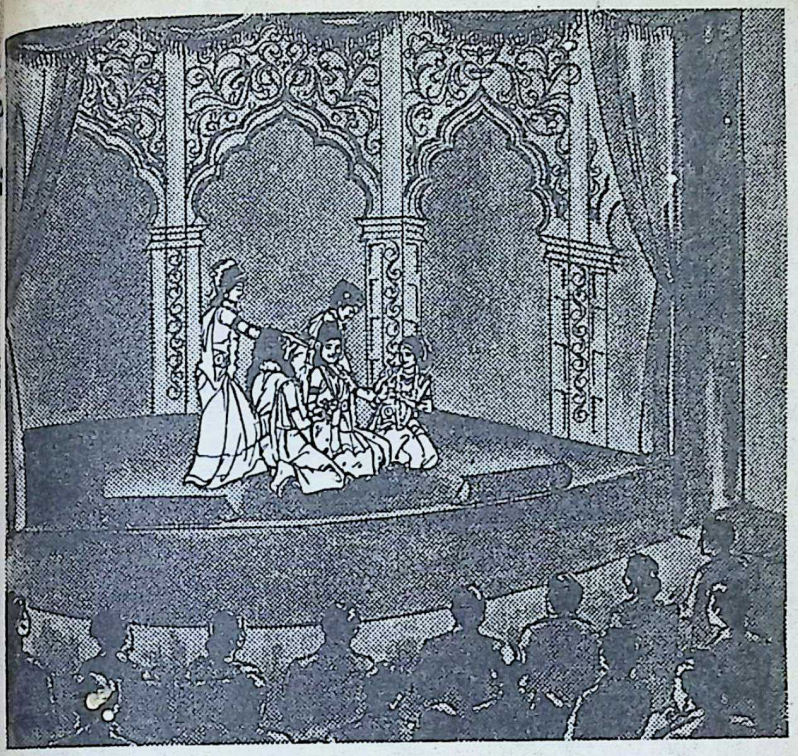

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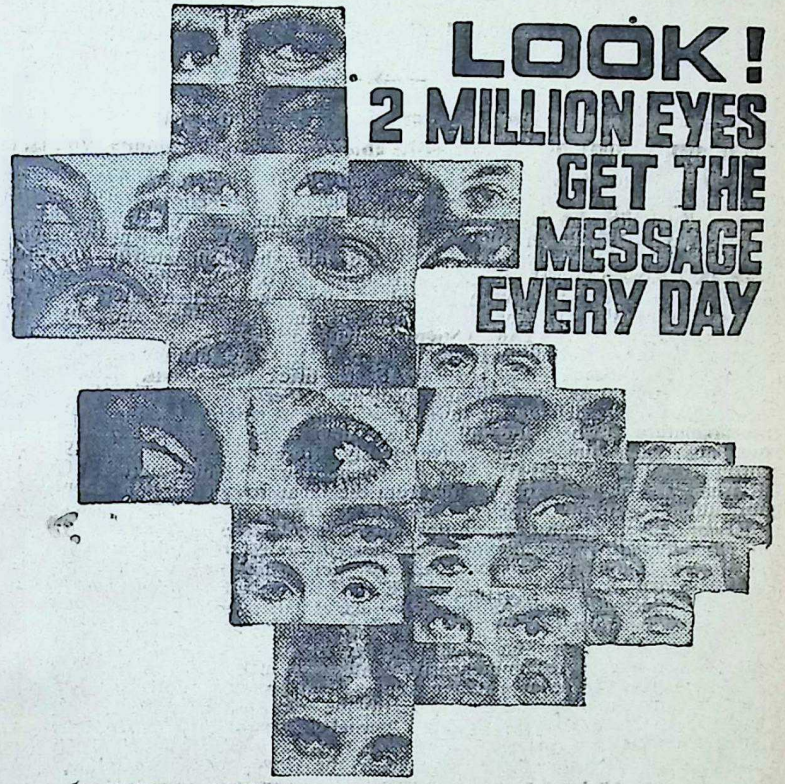

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let Noble thoughts come to us from every side
—Rigveda I-89-1.

BHAVAN'S JOURNAL

• PRAYER TO MUKUNDA

मुकुन्द मूर्ध्ना प्रणिपत्य याचे
भवन्तमेकान्तमियन्तमर्थम् ।
अविस्मृतिः त्वच्चरणारविन्दे
भवे भवे मेऽस्तु भवत्प्रसादात् ।।

O Mukunda, bowing before Thee, and supplicating most humbly, I do earnestly beseech Thee this much in a confidential manner: Let me ever have by Thy Grace the unfailing memory of Thy Lotus feet in all my several births.

—*Mukundamala stotra*

Vol. XVII, No. 2

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ADHYAYANA BHAGA—10

In response to our announcement that our readers should send us suggestions, queries and answers to assignments in this feature, we have received and have been receiving a number of answers etc. From these it is clear that they are interested in doing such language work as is being given and wish to have these assignments regularly set. We, therefore, have thought of intensifying this in our subsequent issues.

As the main aim of the Adhyayana Sloka was to introduce the students to Sanskrit through interesting literary and other pieces, we shall hereafter give our readers not just poems but some pieces of very good prose also. It is also in the fitness of things that this new venture of ours should be begun with an extract from the finest of introductions to the Sanskrit language, an introduction found in the Paspashadhikarana *of the* Mahabhashya *of* Patanjali. *It tells us what Grammar is, what a word is and what is the purpose of a study of grammar. Its language is simple, direct and clear. It is a model of Sanskrit prose writing of the Upadesha variety, where the teacher in great love, confidence and understanding conveys the matter to the student. The extract also has the classical ring of Plato's dialogues. As the dictum in the* Mahabhashya *itself goes:* आचार्यो मुहृद्भूत्वान्वाचष्टे । *the preceptor becomes an intimate friend and then expounds the mysteries of the subject to his disciple. May we therefore begin this new endeavour with the traditional prayer:*

ओं नमः पाणिनि कात्यायन पतञ्जलि
महर्षिभ्यो वंशगुरुभ्यो नमो गुरुभ्यः ।।

TEXT

अथ शब्दानुशासनम् । अथेत्ययं शब्दोऽधिकारार्थः प्रयुज्यते, शब्दानुशासनं नाम शास्त्रमधिकृतं वेदितव्यम् ।

केषां शब्दानाम् ? लौकिकानां वैदिकानांच । तत्र लौकिकास्तावत्, गौरश्वः पुरुषो हस्ती शकुनिर्मृगो ब्राह्मण इति । वैदिकाः खल्वपि-शन्नो देवीरभीष्टये; ईषे त्वोर्जे त्वा; अग्निमीळे पुरोहितम्; अग्न आयाहि वीतये इति ।।

अथ गौरित्यत्र कः शब्दः ? किं यत्तत्सास्नालाङ्गूलककुदखुरविषाण्यर्थरूपं स शब्दः ? नेत्याह, द्रव्यं नाम तत् । यर्त्ताह तर्दिगितं चेष्टितं निमिषितमिति स शब्दः ? नेत्याह, क्रिया नाम सा । यर्त्ताह तत शक्लो नीलः कपिलः कपोत इति स शब्दः ? नेत्याह, गुणो नाम सो यर्त्ताह तद्भिन्नेष्वभिन्न छिन्नेष्वच्छिन्न सामान्य-भूत स शब्दः ? नेत्याह, आकृतिर्नाम सा । कस्तर्हि शब्दः? येनोच्चारितेन सास्नालाङ्गूलककुदखुरविषाणिनां सम्प्रत्ययो भवति स शब्दः;

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अथवा प्रतीतपदार्थको लोके ध्वनिः शब्द इत्युच्यते । तद्यथा, शब्दं कुरु, मा शब्दं कार्षीः, शब्दकार्ययं माणवकः, इति ध्वनिं कुर्वन्नेवमुच्यते । तस्मात् ध्वनिः शब्दः ।

TRANSLITERATION

atha shabdaanushaasanam. athetyayam shabdah adhikaaraarthah prayujyate.

shabdaanushaasanam naama shaastramadhikritam veditavyam. keshaam shabdaanaam? laukikaanaam vaidikaanaam ca. tatra laukikaastaavat gaurashvahpurushohasti shakunirmrugo brahamana iti. vaidikaah khalvapi-sham no devirabhishtaye. ishe tworje tvaa. agnimile purohitam. agna aayaahi vitaye iti. atha gaurityatra kah shabdah ? kim yattatsaasnaa laangulakakudakhuravishaanyartharupam sa shabdah ? netyaaha, dravyam naama tat. yattarhi tadingitham cheshtitam nimishitamiti sa shabdah? netyaaha, kriyaa naama saa.

yattarhi tacchuklo nilah kapilah kapota iti sa shabdah ? netyaaha, guno nama sah.

yattarhi tadbhinneshvabhinnam chinneshvacchhinnam saamaanyabhutam sa shabdah ? netyaaha, aakritih naama saa. kastarhi shabdah ? yenoccharitena saasnaa-laangula-kakuda-khura-vishaninaam sampratyayo bhavati sa shabdah, athavaa pratita padaarthako loke dhwanih shabda ityuchyate. tadyatha, shabdam kuru, maa shabdam kaarshih, shabdakaaryayam maanavakah iti dhwanim kurvannevamuchyate. tasmaad dhwanih shabdah.

TRANSLATION

Now (begins) *shabdaanushaasana* or the Science of Words. The word *'atha'* is used to indicate the commencement of a Science or *Shaastra*. Therefore one should regard that the *Shastra* or Science known as *Shabdaanushaasana* has been begun.

Of what words?

Of those that are employed in the world and in the Vedas. Among these here are some words (for a sample) used in the world of affairs: cow, horse, elephant, bird, deer and brahmin. And here are the Vedic words: Let the waters bring us happiness (so that we may perform sacrifice) ; (I cut) you for food and vitality ; I invoke Agni, the Divine priest ; Oh Agni go over here to consume the oblations.

Well then, in the expression *'Gauh'* what is it that is the word?

Is it that which has dewlap, tail, hump, hoof and horns, the *'Gau'* ?

No, says the preceptor. That is an object.

Is it then the various movements such as winking and gesture and displacing that is *Gau*?

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No, indeed says he. That is action.

Is it then what is white, blue or brown or grey that is *Gau*?

Not even that, says he. That is the quality.

Is it then that which remains unchanged as the common element in all those that are different and separated?

No, says he. That is the genus.

Well, what then indeed is *shabdah*?

That is *shabdah* uttering which one is reminded of the object which has the dewlap, the tail, the hump, hoof and horns. Or, alternately, the word *dhwani* which is used by people is *shabdah*, the *dhwani* which expresses a meaning. As for instance in these sentences. Don't make a noise. This student here is making a noise. In all these we apply the word as the concerned person is making a sound. Therefore *dhwani* is *shabdah*.

COMMENTARY AND ANALYSIS

We have avoided giving the word for word meaning on purpose. This extract gives us something of Grammar and begins the subject with a definition of the most important thing in grammar, the Word. Notice the simple manner in which the idea that the word is the sound or utterance which reminds us of the object is brought home to us by a series of answers which are not to the point. Every *Shastra* defines clearly the word or words it uses. Take Physics. We use the word force, but this word has a definite meaning and it cannot be confused with the force of one's argument. Force of argument is a metaphoric statement but force in physics is clearly defined in terms of basic things and can be condensed into an equation. So with Grammar also. Panini's grammar does the same thing.

One more interesting thing about this passage is that it gives the reader a small world of words: names of animals and things, of shapes and sound, of colour, of action, of genus, of quality, of things secular and religious. In short, it is an epitome of the whole world. More of this will strike you only as you proceed further with your work and studies.

Words in Sanskrit are of two kinds: those that are used by the world, the secular expressions and those found in the revealed texts, the Vedas. Grammar deals with both classes of words. Panini's grammar is a grammar that applies to both. Everyone of you must have heard the Vedic mantras chanted by the priests. You would have noticed that there is a sort of rise and fall in them and these are the accents of the language. But in Sanskrit which is used for secular purposes these accents are not found. There are many common things and many things which are distinct. Grammar is regarded as a Vedanga, one of the ancillary or helpful studies for the understanding of the Vedas. More of this later.

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LANGUAGE WORK (Assignments)

1. Read the Sanskrit text carefully and write down the words as we would have done in the Word-for-word translation.

2. Write down the meanings also of each of these words.

3. Find out how many words among these you have already come across in the previous nine Adhyayana Slokas.

4. Make a list of all the cases where the visarga 'h' has undergone changes

5. After those words *'netyaaha'* we have some sentences in which *sah, saa* and *tat* are used. To what do these refer? Why is there a difference in the form of the Sanskrit word which is used for 'That' in these cases?

6. What words in the above text are found in the Locative case or *saptami vibhakti*? Refer to chart given in the previous issue dated *June 14th* and give the answer.

7. In the second chapter of the *Bhagavadgita* we have a number of verses after the verse—*ashochyananvashochastvam* etc. In these verses we have a description of the *Aatman*. Can you construct a small dialogue on the pattern of the above in which you discuss the nature of *Aatman*? You need not write this in Sanskrit but write it in English. But watch carefully the mode of presentation here and attempt it.

8. Similarly try another small composition with these outlines. Refer to the sixteenth chapter of the *Bhagavadgita.*

In this Universe human beings—of two natures—*daivi* or godly and *aasuri* or demoniacal—the godly have these qualities—the *aasuri* these qualities—the *daivi* leads to *moksha* or liberation and the *aasuri* to *bandha* or bondage.

Try to use the expressions found in the *Gita* and let this also be written in English with necessary quotations from the *Gita.* □ □ □

BHAVAN'S KERALA KENDRA

The Grahapravesha ceremony of the Kerala Kendra of the Bharatiya Vidya Bhavan was performed with a "Ganapati homam" on August 17, 1970 (Malayalam New Year) at Kanayallil Buildings, Chittoor Road, Ernakulam, and Shri M. K. K. Nayar, Vice-Chairman of the Kendra and Mg. Director, Fertilisers and Chemicals (Travancore) Limited, Alwaye, symbolically lighting the traditional Koothuvilaku.

Shri G. S. Pathak, Vice-President of India, will be inaugurating the Kendra on Wednesday, September 9, 1970, at Ernakulam. On September 10, there will be a Symposium on "Education for today's India". There will also be a week-long Exhibition of Art, as also of Bhavan's publications.

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No. 473

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Education for Fearlessness

BHARATIYA VIDYA BHAVAN,
BOMBAY.
AUGUST 23, 1970.

MY YOUNG FRIEND,

IN continuation of what I wrote in my earlier letter, I shall here discuss the role of education for fearlessness.

Who is responsible for the present situation? The unpleasant truth must needs be told—we who are controlling university education are the culprits everywhere and for the reason that we have consistently undermined by our acts and professions the belief that man and man alone can help himself.

We have forgotten the truth embedded in the etymological meaning of education itself, that is a drawing out of what is in man, that is the art of self-sculpture. We have succumbed to the fascinating new slogan that man's development lies in the direction of greater and greater fulfilment of his material wants. We have not hearkened to the words of Sri Krishna who said that by self alone can self be uplifted and redeemed—*Uddharedaatmanaatmaanam.*

Naturally, the power of society to meet fear has been weakened by such an education and it has encouraged men to an abject surrender to and reliance upon externals. In this, education has ignored its true aim of strengthening the fundamental aspiration of man.

This aspiration is fundamental to man; is what distinguishes him from the animal. It comes to him in every age and is the only source of strength that makes him fearless. Against every odd and setback, this comes back again and again to man with that Promethean intensity and insistence which makes him never resign to despair and yield.

Even in the age of ample material comforts, it impels man to seek something higher than the life of the senses and their satisfaction. It seeks living contact with *something* which, his faith tells him, will alone lead him to that joy which knows no satiety. This *something* may have different names; it may be called Love, Light, Beauty, Bliss, Freedom, Immortality, Peace, Self-realization, Integration of Personality, God; but, in the ultimate analysis, it is the aspiration to 'be' oneself, to realise oneself more and better day after day, and to found

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oneself on the certainty of absolute individual strength.

We are passing through the most tremendous crisis in the human spirit in the history of man. It has been brought about by a complete maladjustment between the material civilization of our times and this fundamental aspiration.

Science has made the world one, geographically and economically; institutionally, however, it is divided into national, religious, linguistic and economic groups.

The material facilities of our age have outstripped social institutions. Stratosphere airlines exist side by side with a bullock cart age in social thinking.

Social institutions, which normally form the adjusting influence between the material civilization of an age and its cultural values, are out of step with both.

Cultural values, which strengthen the spirit of man, family life, freedom, stability, peace, the sense of beauty, human unity, love and God-mindedness which transcends self, are all at a discount.

Impressed by the glamorous products of these maladjustments, modern education has ignored the fundamental aspiration. The physical and social sciences, undoubtedly very useful for the progress of mankind, have assumed an importance in higher education almost to the exclusion of those other studies which foster and strengthen man's fundamental aspiration and stimulate his basic urges towards a higher life. The strength to do right is not developed. The habit of the mind claiming that everything should be done by external instrument is strengthened. As a result, the brilliant progress of science has outstripped the corresponding progress of the spirit; social sciences, unsupported by the growth of better men, have created far more problems than those they have solved. Man's faith in himself is destroyed; he is deprived of his dignity as a Divine essence and has learnt to think of himself in terms of an insect driven only by material forces.

The secrets of education have been given by the great masters of creative life. Sri Krishna wanted man to rise to self-realization and enter Him, so that he might escape 'all evils'. Buddha demanded the development of an inner universal compassion for all before there could be peace on earth; Christ wanted God to be recognised as Love; Gandhiji, in our generation, wanted us to be the instruments of God and to abjure violence of the spirit. Sri Aurobindo made a bold bid to secure the descent of the Divine through an effort of the consciousness so that the material world might be transformed, purified and uplifted. They all wanted us to work from within first; the work from without must flow from inner strength. For 'Mind alone', they all declared, 'is the cause of freedom or bondage.'

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

Man, as a result of the progress of physical science, has acquired the organised power to destroy millions or to transform them into rigidly subservient machines. In consequence, in vast countries once pledged to freedom, the independent

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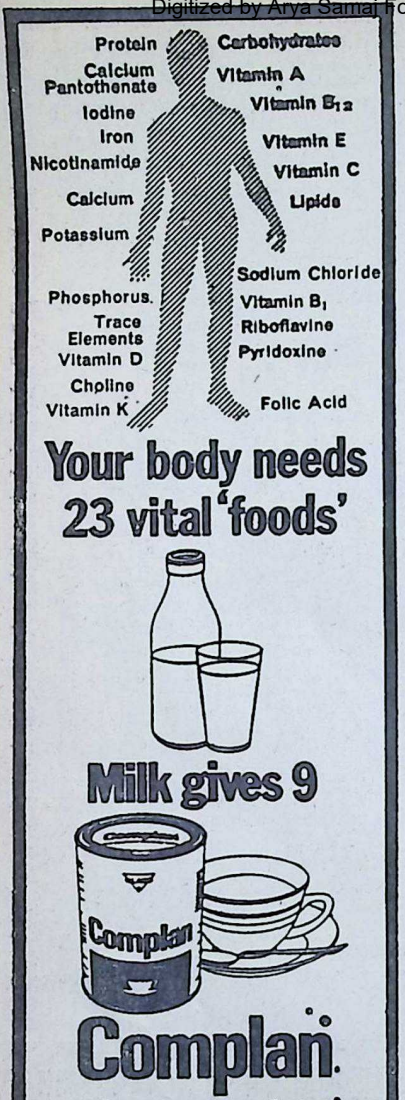

nation. Chains are forged and a ruthless embargo is placed on freedom of thought. More men of ideas are refugees in foreign lands today than at any time in history. With parts of the world gone mad with fanatic hate and ruthless power, the man who wants to think his own thoughts and lead his own life has no place—not even in the cloistered seclusion of the universities—to pursue his own way and 'be' himself.

This crisis of the human spirit is nowhere more discernible than in the facile manner in which the intellectuals surrender their freedom 'to be'. They appear to crave for the mechanisation of the world by a universal order which will save them the trouble of thinking of, and living up to, the fundamental aspiration in themselves. Liberty, which yesterday lifted the hearts of millions to the stars, is now replaced in many lands by the universal cry of 'follow the leader'—an expression which merely conceals the herd instinct to fly from the dangers which their own fears have created.

Ashoka was the first founder of a welfare State—not a godless State, but a State permeated by a broad-minded approach to all religions, a Kingdom of God. He insisted, as his inscriptions show, that all religions were to be respected; that criticism of religion was to be forborne; that the divinity of all religious truths was to be recognised; that the religions of all sects were to be studied. No higher gospel of tolerance has been propounded since the dawn of the world, and no greater harm has been done than by its neglect. And in pursuance of his tolerant policy he did not try to

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subvert the social order or religious belief, even in the interests of the teachings of Buddha which had so impressed him.

The emperor constituted himself as the guardian of the moral and material welfare of the world. From Afghanistan to Mysore, and from Saurashtra to the boundaries of Assam, the *Dharmachakra* was proclaimed. *Dharma Mahamatras* were in charge of Dharma; a *Stri-Adhyaksha-Mahamatra* looked after women; other officers were in charge of cattle and birds. Ordinances, proclaiming the importance of the family as the basis of morality, liberality and charity towards all, the toleration of all religious sects, the sanctity of all life and the organisation of international relations for enduring peace, were promulgated.

I have faith in these creative ideas. The fathers of our race discovered these creative ideas in the days when Egypt and Babylon were infant states; they have sustained India through the ages in one continuous stream of vigour. They affirm as the aim and end of life, the absolute integration of the human personality by making it the medium of expression for that joy which fades not, nor tires. It predicates Man as an inalienable centre of strength and dignity; Moral Order, as the immutable law which shelters and upholds the Universe; faith in the Absolute; the will to be His instrument in the fulfilment of His ends; and the strength to be true to oneself by conquering the fundamental limitation of wrath, attachment and fear and thereby reaching to the infinite in this life.

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On these values alone can we build a society of free and strong men. Modern education must impart these values to our young men, for they are fundamental to all culture, and especially so to ours. They can only be taught by reconstructing the whole fabric of modern education. For this, certain basic studies are absolutely indispensable for all students.

First, a study of classical literature. For, only by such study can we enter into the spirit of the masters like Vyasa, Valmiki and Kalidasa, Homer, Virgil, Shakespeare and Goethe, whose highest aspirations created men and things of beauty and greatness.

Secondly, a study of the lives and messages of great and noble men, Sri Krishna and Buddha, Socrates and Christ and, coming to modern times, Ramakrishna, Sri Aurobindo and Gandhiji, Mazzini, Abraham Lincoln and the Curies.

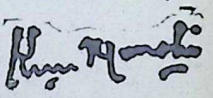
Thirdly, a study of India's history which, while it describes the tensions and struggles, also provides the historic vision of this sacred land; how *Dharma* was discovered and flourished here; how the Moral Order became the basis of life, how men developed the higher strength which defied the vicissitudes of ages; how poets sang, heroes dared and saints worked for her; how the inspiration of one book, the *Mahabharata,* and of one language, Sanskrit, gave her the continuity and strength to survive the ruthless savagery of medieval times; how we, in modern times, have seen the glorious phenomenon of a bloodless war of freedom, a free state based on popular will and respected by the world, and the birth of a cultural renaissance which has given to the age a message of peace and beauty.

Fourthly, the repeated recital of the eternal message enshrined in works like the *Gita,* which will transmute the mental content of the individual, lead him to 'be' more and more, give him a wider consciousness that 'God is in all and all are in God'—in truth the only value which can resolve conflicts and become the true shaping influence of our cultural and institutional life in a physically united world.

These studies, if imparted to our young men as the essential foundation of their education, will strengthen the fundamental aspiration of our new generation, shape cultural values, and adjust social institutions to the requirements of material progress on the one hand and the needs of the Spirit on the other.

Such education will give us not only the freedom from fear, but the real freedom—the freedom to conquer fear, the freedom that knows no fear.

Yours sincerely,



We are human beings of the universe. We pride not ourselves on any one country; we insist not on any one religion, nor do we enchain ourselves in any one sect or caste.

—Acharya Vinoba Bhave.

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S. Ramakrishnan

Need of Today

Synthesis, Harmony & Hard Work

ON August 15 we celebrated the 23rd birthday of Independent India. But the spontaneous and natural gaiety, joy and enthusiasm which marked the early years of the advent of freedom have been registering a progressive decline year after year. Alas! they were virtually absent this year. On the contrary, the mood was the opposite: despair and despondency stemming from helpless awareness of the encircling gloom, disconcerting dismay at the dangerous drift, and sullen resentment at the debasement, nay, bankruptcy, of our leadership at all levels and in all segments of national life.

How came this about? By pursuing a confused, halting, wooden approach to national problems.

How shall we get out of the rut? By evolving a harmonious, comprehensive, all-embracing, co-operative policy of harnessing *the best from all* to build up the nation.

II

"Hatred does not cease by hatred, it ceases by love" is the central theme of our Vedas and the Upanishads, the Epics and the Puranas, and the teaching of the numerous saints and sages, Hindu, Muslim, Christian and Parsi, who have sanctified this ancient land through the ages.

Synthesis is another name for love; and conflict, whether of class or caste, or communal is but a sort of hatred. The latter is born of ignorance and intolerance—the offspring of dogmatism, inferiority complex, and assertive arrogance. The former is the offspring of self-confidence, humility, an open mind, understanding of and consideration for others, which are the quintessence of Indian heritage.

Those who have taken upon themselves the onerous duty of administering the country and shaping its destiny, would do well to follow the guidelines glistening through our great cultural heritage.

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They should remember that:

(a) Indian heritage is as old as the civilizations of Harappa and Mohenjodaro; as rich and exalted as the Himalayas, and as variegated as the vernaculars or the sartorial styles of India. It has the integral unity anl cohesiveness of the Indus Valley civilization, the persistence and stability of the King of Mountains, the basic kinship and coherence of speech and dress patterns of the sub-continent;

(b) Indian heritage is neither wholly Aryan nor wholly Dravidian; neither wholly Brahminical nor wholly non-Brahminical; neither wholly religious nor wholly secular; neither wholly Hindu nor wholly Muslim;

(c) Indian culture is a sober synthesis, harmonious blend, of so many elements, and its attitude is one of selective *assimilative* acceptance of the best and noblest from everywhere, and not of indiscriminate, outright rejection of anything from anywhere;

(d) Indian culture is neither so exclusively idealistic as to be utopian, nor so sordidly "matter of fact" and sensate as to make it unethical and unspiritual.

Unfortunately, the deliberate distortions and twists given from time to time by selfish, ignorant leaders to one facet or other of our ageless, complex heritage, torn out of its proper perspective and context, have led some leaders and their unthinking followers to look upon it in the manner of "the seven blind men reporting on the elephant". The reality is that Indian inheritance is neither akin to a rope, nor a pillar nor a fan! It is a dynamic, growing, whole *living ensemble,* all along absorbing the vitalising new elements and forces that sprout from time to time in any and every part of this wide world in the course of humanity's continuing pilgrimage to the cherished millennium and at the same time shedding the worn-out, obsolete and outmoded ones.

III

Our leaders have rightly declared a war on the "twin enemies" of communalism and poverty. Generations of Indians sacrificed their all to win the struggle for freedom precisely for this purpose.

But without following the basic tenets of our heritage, viz. fostering synthesis and harmony, creating a climate for pooling talents, resources and co-operative working, and profiting by the remarkable examples replete in our long and chequered history, this war on communalism and poverty just cannot be won.

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BABAR, the Moghul conqueror, who had come in personal contact with Guru Nanak, left to his son and successor Humayun, the following Will and Testament, discovered in Bhopal, reflecting the enlightened and comprehensive outlook of the Age of Ramananda, Kabir and Nanak:

"O my son! People of diverse religions inhabit India, and it is a matter of thanksgiving to God that the King of kings has entrusted the government of this country to you.

It, therefore, behoves you that—

1. You should not allow religious prejudices to influence your mind, but administer impartial justice, having due regard to the religious susceptibilities and religious customs of all sections of the people.
2. In particular, refrain from the slaughter of cows, which will help you to obtain a hold on the hearts of the people of India; thus you will bind the people of the land to yourself by ties of gratitude.
3. You should never destroy places of worship of any community, but always be justice-loving, so that relations between the King and his subjects may remain cordial and thereby secure peace and contentment in the land.
4. *The propagation will be better carried on with the sword of love and obligation than with the sword of oppression.*
5. Always ignore the mutual dissensions of Shiahs and Sunnis, otherwise they will lead to the weakening of Islam.
6. Treat the different peculiarities of your subjects as the different seasons of the year, so that the body politic may remain free from disease."

AKBAR, whom Jawaharlal Nehru hailed as the "Father of Indian Nationalism", was a faithful Muslim. He, however, made searching enquiries about the truth of each religion and he spared no pains to understand their fundamentals. His policy declaration as recorded by Jesuit writer, Bartoli, will rank as one of the noblest of all times:

"For an empire ruled by one head, it was a bad thing (declared Akbar) to have the members divided among themselves, and at variance one with another...

We ought, therefore, to bring them all into one, but *in such a fashion that they should be One and All with the great advantage of not losing what is good in any one religion, while gaining whatever is better in another. In that way, honour would be rendered to God, peace would be given to the people, and security to the empire.*"

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SHIVAJI, whom Nehru described as "representing India's religious-nationalist revival", was a staunch Hindu. He gave relentless battle to Aurangazeb but was not opposed to Islam as a religion. The attitude of this peerless and brave patriot, devotee of Amba Bhavani, disciple of Samartha Ramdas, is well expressed in his famous epistle to Aurangazeb protesting against the latter's barbarous bigotry and the folly of his fanaticism. The Muslim Chronicler, Khafi Khan, has recorded:

> "He (Shivaji) made it a rule that, wherever his followers went foraging, *they should do no harm to the mosques, the Book of God (Quran), or the women of any one....*
>
> "The infamy of persecution (declared Shivaji) will be recorded in the Books of History that the Emperor of Hindustan collects the *jiziya* from paupers, mendicants, ruined wretches, and the famine-stricken, and (thereby) dashes down to the ground the name and honour of the Timurids! May it please Your Majesty! If you do believe in the true Divine Book and the Word of God, you will find therein that Allah is styled *Rabbi-ul-alamin* (Lord of all men) and not merely *Rabbi-ul-musalamin* (Lord of Mussalmans only)....
>
> "Verily, Islam and Hinduism appear as contrasted terms; but they are diverse pigments used by the Divine Painter to fill in his picture of the whole human race. If it be a mosque, the call is chanted in remembrance of Him; if it be a temple, the bell is rung remembering Him alone. *To show bigotry towards any man's creed and practices is tantamount to altering the words of the Holy Book. To draw new lines on a picture is to find fault with the painter....*
>
> "If you imagine that piety consists in oppressing the people and terrorising the Hindus, you ought first to levy the *jiziya* from Rana Raj Singh who is the head of the Hindus. Then it will not be difficult to collect it also from me, as I am your humble servant. But to oppress ants and flies is far from displaying valour and spirit. I wonder at the strange fidelity of your officers who neglect to tell you of the true state of things, but cover a blazing fire with straw. May the sun of your royalty continue to shine above the horizon of greatness!"

IV

Like the legendary Vikramaditya, the noble Akbar and the valorous Shivaji, our present-day rulers at the Centre and in the States should so conduct themselves and formulate such policies, let us repeat, as would attract the best talents in the nation

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from all walks of life. For this, our leaders should—

(a) develop a syncretic genius to harmonise the diverse elements constituting the nation;

(b) acquire the foresight and statesmanship to bring about constructive and workable adjustments between all the classes, castes and communities; and

(c) cultivate the capacity and wisdom to stimulate the idealistic aspirations and patriotic impulses embedded in all sections of the people without distinction.

They must discourage go-slow tactics and strikes, curb corruption and profiteering. They must ensure more and more production in our farms, factories and offices.

There is no magic wand to usher in harmony excepting through synthesis and co-operation. There is no short-cut to equality excepting through increased prosperity.

Prosperity will not descend from heaven. We cannot get it from any country as loan or dole. Nor can it be grabbed. The Indian nation as a whole must cheerfully sweat and toil for it.

To quench the communal fire, the talisman is "to alchemise old hates into the gold of Love and make it current."

To kill poverty, the panacea is to inspire the people by words *backed by deeds*, to search for synthesis, to live in harmony and to learn to work, work and work, with a sense of devotion and dedication. □ □ □

To Our Readers

As we are featuring in this issue Sri Krishna Janmashtami, 'Sanskrit Day' and the Punyatithi of Sri Raghavendra Swami, some of our usual features noted below, could not be continued:

Man in Maharashtra—**Dr. H. D. Sankalia.**

From Candlelight to Satellite **(Great Scientists Series).**

Tuberculosis and Natural Hygiene—**Dr. Herbert M. Shelton.**

Business and Industry in the seventies—**Sri J. R. D. Tata.**

Kapalakundala; the fatal wedlock—**Sri Amalkanti Majumdar.**

These will, however, be continued in our subsequent issues.

We shall also commence serialising, from the next issue, Dada Dilip Kumar Roy's article on Gurudayal Mullick.

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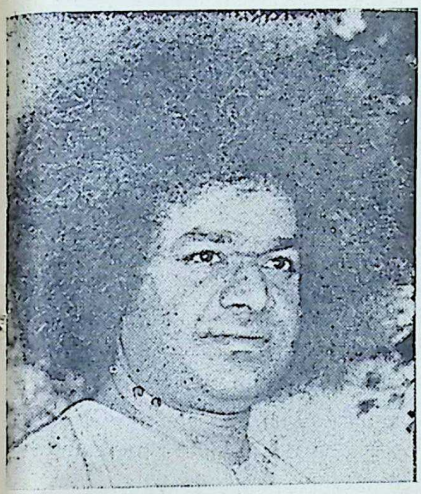
SRI SATYA SAI BABA

The Blue Boy



THE Leelas of Krishna are beyond the comprehension of any one, however scholarly or wise. His movement, his talk, his smile, his laughter, his gesture, his speech, his song—each was charming with a unique artistry. It all looked so peculiar, so extraordinary. Very often, it resembled lawlessness and sheer mischief. While walking in the eastern direction, His attention was fixed in the western direction. He conversed through His eyes; the flash of His eyes spoke out His plans and intentions. He did not care for human limitations and disciplines. He did not recognise the distinction between new and old acquaintances; He treated both alike. He did not respect kinship or yield to the demands of convention.

Wherever He went, He created some strange mischief or other. Like a typhoon sweeping over the sea, He left behind in every home that He visited a series of upheavals, quarrels, wailings and tears.

There was no need to invite Him ceremoniously into any house. He would enter un-invited, un-noticed. Every house belonged to Him. He would get in and take whatever He desired, from wherever it was kept or hidden and eat them to His Heart's content.

He was everyone's dearest kinsman, fastest comrade. So, He could take anything from any house with impunity. But, He was not content with that. He took away much more than His own need, for He gave away large quantities to His companions also. And, they were quite a large number. The owners might bewail the loss, and condemn the theft, but He did not care. He gave the things away as if they were His own. No one could hinder His sport; no one could go against His word. If any dared oppose or

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threaten, the sufferings that will be heaped on his head were indescribable.

But, the truth must be told. The smallest act of His was saturated with supreme sweetness. Even the sufferings He inflicted on those He wanted to punish were sweet. So, one felt the least anger towards Him. Instead they yearned to meet Him more often, to play with Him longer, to talk with Him and stay with Him as much as possible. Whatever His pranks and practical jokes. the victims never felt annoyed with him.

The reason was the Prema, the under current of Love that motivated all His words and acts. The cowherd maids rushed towards Him with sticks to beat Him off, but when they neared Him and cast their looks at Him, their hearts were filled with Prema and they came away, with a prayer on their tongues. Whatever He did appeared as Divine Sport—Leela.

And the manner of His speech—it was so pleasing and so clever. It was mostly intended to mislead. He put sand into His mouth, before all His companions, but when His mother took Him to task for it, He denied it and put out His tongue to prove His denial. He used to render the true statements of all, false and His own false statement, true. He went daily to Vrishabendrapura, the village where Radha lived. Many people saw Him on the road, while going and returning. But yet, when His mother accosted Him and challenged Him, saying "why are you trekking every day such long distances? Have you no comrades here, in this place itself to play with?" He replied "I do not know the road at all." He caused confusion in every home, created factions among the mothers-in-law and the daughters-in-law, set them one against the other and enjoyed the fun. He was seldom stationary in one place, from dawn when He rose from the bed till the hour when He went to sleep. This little bundle of mischief roamed from house to house without rest.

Inspite of all this, the villagers could not bear His absence even for an instant. If He did not put in His appearance any day, the milk-maids watched anxiously for His visit, peeping at the road through the windows or looking into the distance from the roof. Such was the charm of the Divine Love that Krishna showered on them and the Love that the people

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ad towards Him. His pranks were heart-warming, they were so inspiring and meaningful.

He raised the cowherd boys and maids into ecstatic moods by means of His playful pranks and His melodious music on the Flute. To interpret this as low and sensuous is a sign of foolishness.

Krishna dancing in the moonlight with the maids, each maid having a concrete Krishna by her side, is interpreted by low-minded persons as laxity and as a vulgar pastime. There is no basis for such inference at all. Krishna was only five or six years old when these miraculous incidents took place; how then can the experience be condemned as lascivious? The Lord has no attributes or qualities. The Rasa Kreeda, as this incident is called, is but a means of rendering the Gopis worthy of Grace, an example of Devotion and the fruit of Devotion, Dedication. The Lord was showering on them the Grace they had earned by their meritorious acts in previous lives. It was a boon, a blessing.

In this unique Avatar, every act is an amazing miracle. Even when angry, He could not but evince His overflowing Prema. In Love His compassion flowed unhindered. Through His *Darshan*, *Sparshan* and *Sambashan*, one could earn Liberation. He granted Immortality to those who reminded themselves of His Name. The cowherds among whom He moved and lived tasted the nectar of ecstasy whenever they witnessed His deeds or remembered them.

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KRISHNA

Man of Action, Maker of History and Righter of Wrongs

Bharat Ratna Dr. Bhagawan Das

THE *Bhagavata Purana* says that Sri Krishna was born five thousand years ago (in round figures), at the close of the Dvapara and the beginning of the Kali age, and "lived for one hundred and twenty-five years on earth" (XI, vi, 25).

यदुवंशेऽवतीर्णस्य भवतः पुरुषोत्तम ।
शरच्छतं व्यतीयाय पंचविंशाधिकं प्रभो ।।

In every week of this period, if not on every day of it, he fought and battled and warred against and slew evil-doers. As a few-weeks-old baby, he bit to death the ogress Putana, who was sent to murder him with poison-painted breasts by his maternal uncle, Kamsa, who had been forewarned by the sensation-loving, drama-making Rishi, Narada, that he was destined to be slain by his sister's son. On the very last day of his stay on earth, he slew with his own hands his kinsmen who, before his eyes, slew his favourite pupil, Satyaki, and his favourite son, Pradyumna, in that awful drink-maddened mutual slaughter of the Yadavas on the seacoast of Prabhasa, which came at the close of the day. When he came, the people of the earth were groaning under the intolerable burdens of militarism and the abuse of power by those whose duty it was to protect and not oppress the weak. The Puranas and the *Gita* poetically describe the situation thus:

एवं विर्यमदोत्सिक्तैर्भूरियं तैर् महासुरैः ।
पीडिता भृशसंतप्ता जगाम प्रपितामहम् ।
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ।

"Oppressed beyond endurance by those Titans born as rulers of men, mad with the lust of power, the Earth went and cried her agony before the Lord of the Universe; for the rule of the Titan-souls, that had been born into the human forms of the kings of the time, was leading the populations of the earth towards the hell, of which lust, hate, and greed form the yawning triple gateway."

The Kshatriya rulers were as ruthless as the Asuras and Rakshasas—by which terms men of the Atlantean

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and Mongolian races seem to be meant—who had established themselves in strongholds here and there in the country and were harassing the people. Many of these latter he slew with his own hands, others he got slain by Bhima and Arjuna. As he says in the *Mahabharata*:

रावणेन सपप्राणा मया भीमेन घातिताः।

"I have had these, who were of equal vitality with Ravana himself, slain by Bhima."

After slaying Kamsa, king of Mathura, Krishna restored to the throne the deposed and aged Ugrasena, father of Kamsa, and tried to carry on the kingdom at Mathura itself. But he found the work of peaceful administration and promotion of the people's welfare impossible to do. The kings and chiefs of the neighbouring countries were too turbulent, too despotic and autocratic. Especially Jara-sandha, father-in-law of Kamsa, and ruler of the very powerful kingdom of Magadha, waged unquenchable vendetta against him. He attacked Mathura seventeen times and was driven away defeated each time. The eighteenth time he secured for ally a powerful Yavana (Ionian?) Chief with immense hordes of fighting followers. Krishna managed to get the Yavana Chief slain by Muchukunda (who has a story of his own) ; but decided on a great migration. He went over with all his people, to the shores of the western sea at Dwaraka, a thousand miles away, across mountains and great stretches of desert sand. There he created a greater city, on the site of an old one. In it, he established a sort of republic, a *sangha-rajya*, or an oligarchy, a *gana-rajya*, or a compound of the two, an oligarchical republic, (there are not yet enough materials available to ascertain exactly which, but most probably the last), known as the Andhaka-Vrshnayah, after the names of the two most important of the clans, which, as a whole, were called the Yadavas, and included the Kukuras, the Bhojas, the Satwatas, etc., also. Apparently, he hoped that they would behave better, as such an oligarchical republic, than the autocratic despots. If so, his hope was not fulfilled. The strain of turbulence, the traditions, the temper, and the training of violence, were not to be eradicated so easily, by a change in the mere form of government. The spirit, the wrong spirit, of the fight-ravenous if chivalrous, the blood-thirsty if generous, Kshatriyas remained. There were also the many relations of all kinds, marital, social, commercial, etc., between the new semi-republic and the old monarchical states on all sides. The evil called for a more radical remedy.

Krishna therefore utilised the bitter personal quarrels between the two groups of cousins, the Pandavas and the Kauravas, with both of whom he and his kinsmen had close matrimonial alliances, for the bringing about of a war on an immense scale in which the militarists would destroy each other, like Sunda and Upasunda.

And he gathered together, by consummate statesmanship, all the inextricably intermingled forces of evil and of good of his day, at one time and place, on the plains of Kuru-

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kshetra, and hurled them against each other with such skill that though at the beginning of the battle the evil forces outweighed the good ones by eleven *akshauhinis* to seven, i.e., about $2\frac{1}{2}$ millions to 1, at the end of it, the proportion was three survivors on the side of might to seven on the side of right. Finally, knowing that the Kuru-kshetra had not completed all his work, Krishna finished it at Prabhasa-kshetra, on the shores of the sea of Dwaraka, when his immediate kith and kin slaughtered each other to the number of half a million, as said in the *Mahabharata,* drunk with alcohol and even more drunk with the arrogance of militarism. In this way, he broke the last great and dangerous military power of his day and gave to the peaceful agriculturist and tradesman a chance. His voyages for the breaking of militarists across the seas, in other continents and islands, are also recorded in other *Puranas.*

After the figures of the greater war, which closed with the armistice of November, 1918, and the peace-treaties of 1919, wherein at least eight millions (and, by some calculations so many as thirteen) were slaughtered outright and at least as many mutilated and maimed for life, these figures of those previous wars will not be doubted as fanciful. By them, the Ancient Law, *Sanatana Dharma,* became able to hold up its head for another 2,500 years.

Then it degenerated again, and diseased with age. Then the Buddha came to reform it with special insistence on rationality, co-operation, righteousness, non-violence, and renunciation, and gave it another lease

OBEY LORD'S COMMANDS WITHOUT DEMAND

Once, Krishna pretended to be suffering from headache,—intense unbearable headache. He acted that role quite realistically. He wound warm clothes around His head and rolled restlessly in bed. His eyes reddened and He was in evident distress. The face too appeared swollen and pale. Rukmini, Sathyabhama and other queens rushed about with all kinds of remedies and palliatives. But they were ineffective. At last, they consulted Narada and he went into the sick room to consult Krishna Himself and find out which drug would cure Him.

Krishna directed him to bring—what do you think the drug was?—the dust of the foot of a true Bhakta! In a trice, Narada manifested himself in the presence of some celebrated Bhaktas of the Lord; but they were too humble to offer the dust of their feet to be used by their Lord as a drug! No one would give the dust wanted by the Lord. They were too worthless, they declared. Narada came back disappointed to the sick-bed. Then Krishna asked him, "Did you try Brindavana where the Gopis live?" The queens laughed at the suggestion and even Narada asked in dismay, "What do they know of Bhakti?" Still the sage had to hurry thither. When the Gopis heard He was ill and that the dust of their feet might cure Him, without a second thought, they shook the dust off their feet and filled his hands with the same. By the time Narada reached Dwaraka, the headache had gone. It was just a five day drama, to teach that self condemnation is also egoism and that the Lord's command must be obeyed without demur, by all Bhaktas.

—Satya Sai Baba

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of life for a thousand years in India. "I seek and find refuge in the Buddha, the Wise, i.e., in the Eternal Spiritual Wisdom. I find refuge in the Dharma, in the Code of Life, the Law (materio-spiritual) which arises from that Wisdom. I find refuge in the Sangha, the Organised Society (human and hierarchical, as included in the universal), which arises from that Law."

When it grew corrupt again, Sankara and Ramanuja and others took up the work of reform and revival. Others have arisen in more recent times. The work of world-mending is un-ending. For, the forces of reform and de-form are both simultaneously and perpetually at work. Now the one prevails and now the other.

Such then was Krishna's principal work as man of action and maker of history. His many youthful deeds of daring, his battles with and destruction of dangerous beasts and birds and reptiles, vicious horses, mad bulls, ferocious vultures, pythons and snakes, monstrous birds and reptiles of the diornis and the dragon or kraken (saurian) type, (a few of which seem to have been still living in caves five thousand years ago, as remnants from the earlier ages), and also robbers, in the hills and the caves, the forests and the streams, neighbouring his adoptive father Nanda's ranch; his protection of his fellow-cowkeeper-boys and their flocks and herds from violent thunderstorms which lasted whole weeks, with the help of a great cave he had discovered in the Govardhana hills—all these have formed the theme of much devotional and idealised, fancifully exaggerated and

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mysticalised, poetry that serves "to point a moral and adorn a tale." We must content ourselves here with only a passing mention of it. And yet, for purposes of illustration, something more may be said. The serpent Kaliya has been frequenting the banks and "poisoning" the waters of the Yamuna. Krishna, a mere boy at the time, leaps into the river one day, when Kaliya is swimming, to fight the reptile out. The great snake rushes at him with uplifted head. Krishna drags the head down under water, the snake is almost drowned, and wiggles out, and runs away for good. But this simple story is not enough. Some *Puranas* make out that Kaliya had five heads on which Krishna danced triumphantly; they perhaps mean that the soul may and ought to reign over the five senses. The *Bhagavata* goes further and describes in beautiful poetic language, how "The Eternal Boy, first Master of all Arts, danced on the hundred heads and one of that great snake, stamping with all-subduing might now on this and now on that grim head, as it rose hissing, rebellious and menacing—till they were all battered, humbled, and reduced to due submission, and prayed to be allowed to go in peace."

यद्यच्छिरो न नमतेऽङ्ग शतैकशीर्ष्ण-
स्तत्तन्ममर्द खरदंडधरोंध्रिपातैः ।
तन्मूर्धरत्ननिकरस्पर्शातिताम्र-
पादाम्बुजोऽखिलकलादिगुरुर्ननर्त्त ॥

It is probably referring to the hundred and one principal *nadis* or nerves of the human nervous system mentioned in the *Upanishads*, every one of which is supposed to come under the definite and perfect control of the practised and perfected *yogi*, advanced type of future humanity. And it probably does so for weaving into the story, mystical, philosophical, and scientific hints and suggestions, for the purposes of educative stimulation of curiosity and enquiry. Some other scholars are inclined to interpret the Kaliya episode as an allegory of the putting down of serpent-worship which also, they say, was over-prevalent then. But if so, then we have to add that the law of history, viz., that the conquerors are often conquered by the conquered, in other ways, is illustrated in this instance also. Bala-rama came to be regarded as an incarnation of the Eternal Snake, Ananta, the "Endless" spiral Force.

IMPLICIT FAITH IS ROAD TO SUCCESS

Once Krishna and Arjuna were going together along the road. Seeing a bird in the sky, Krishna asked Arjuna, 'Is that a dove?'

He replied, 'Yes, it is a dove.'

He then asked Arjuna, 'Is it an eagle?'

Arjuna replied promptly, 'Yes, It is an eagle.'

'No Arjuna, it looks like a crow to Me. Is it not a crow?' asked Krishna.

Arjuna replied, 'I am sorry, it is a crow beyond doubt.'

Krishna laughed and chided him for his agreeing to whatever suggestion was given. But Arjuna said, 'For me, Your words are far more weighty than the evidence of my eyes; You can make it crow or dove or eagle; and when You say it is a crow, it must be one.'

Implicit faith is the road to spiritual success.

—Sri Satya Sai Baba

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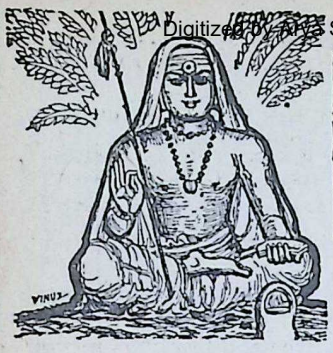

BHAJA GOVINDA STOTRAS OF SRI SANKARA CHARYA

C. RAJAGOPALACHARI

VERSE 28

OF all the delusions that hold sway over man, that which makes for his greatest undoing is the sex craving. This crude animal impulse in the body is like fire. If controlled, it will serve man like fire. Uncontrolled, like fire again, it will destroy and devastate completely.

The Prime source of the universe is the Supreme Substance, one and only Reality, abiding for ever. It splits into the transitory many and manifests itself as the diverse objects which make up the world. The diversified many are ceaselessly striving to become one again. These are the forces of attraction which scientists explore and explain. The attachments which govern man are also the same unifying force. Wind and water, various liquids and solids have split into many forms from the primal Reality and are subject to the drive to regain unity. The dried up plants, grass and shrubs in the forest and the oxygen everywhere are waiting to combine again. At a favourable opportunity, these come together and the forest is enveloped by fire. Life is the process of the recombination of many things that have separated. The oxygen that we inhale when we breathe becomes one with the flesh of the body and burns the body. That is bodily heat. Everyone knows that heat is produced when quicklime and water combine. One object differentiating into many and the many becoming one again are the results of chemical action. The healing of a bruise in the body by flesh and skin growing together is also an instance of such coming together.

Similar is the attraction between the mother and the infant that has issued out of her body. The force of attraction between two living things is the delight that we all enjoy diversely as friendship and love. When complete identity has been reached, then there is no sense of *other,* no occasion for endearment; there is no life. It is the state of lifelessness in which all force is extinct. Delight resides in the intermediate stage where there is an urge to combine.

The force of attraction between the male and the female is only an in-

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stance of this universal urge. It is a natural urge of great power. If coal and air combine, there arises a heat under which even iron melts. Of similar power is the sexual urge also.

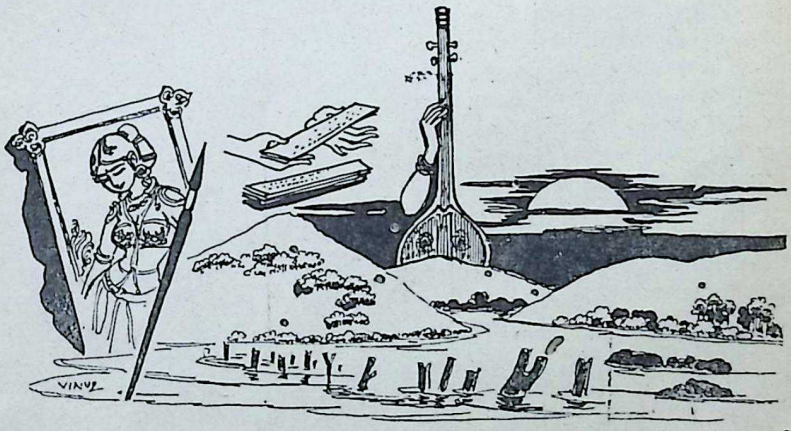
If this natural urge is controlled, it is family life. Dharma, wealth, joy, all spring from it. At home we cook food over a fire, eat it and are happy. If the same fire exceeds its limit, it can destroy the home and reduce it to ashes. Dam a river, canalise it to flow into irrigation channels, the water combines with the seed and soil and yields a rich harvest, prosperity and happiness. But if the flood is allowed to run unbounded, it will deluge the fields and destroy the crops. Even so is the attraction between male and female, which is one of the great forces of Nature. Controlled, it gives domestic felicity; if given free rein, complete ruin will result.

Domestic life is like canalising the flood of a river, making it irrigate the fields, raising crops thereby and enjoying prosperity. It is like subjecting fire to diverse human purposes. If we do not keep the force of attraction under control, and allow it to have unbridled play, it will devastate. Forbidden intercourse may appear to be easy and pleasant. It deceives and ultimately ruins life. This has been clearly brought out in the oldest books. But it is difficult for a man to become wise by book-learning. The physical urge confounds the intellect and leaves it helpless. Sri Sankara says:

One easily takes to sexual enjoyment;
then, alas! comes disease!
Even seeing death ends all,
men do not give up sinful ways.

सुखतः क्रियते रामाभोगः
पश्चाद्धन्त शरीरे रोगः।
यद्यपि लोके मरणं शरणं
तदपि न मुञ्चति पापाचरणम्॥

There are many good things which can give pleasure in life. One must learn to spend one's days turning the mind to them. If one turns in daily life to things which are good and useful, and finds delight in them, the



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THE PRAYER OF ALL NATIONS

God be merciful unto us, and bless us;
And cause his face to shine upon us.
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy;
For thou shalt judge the people righteously,
And lead the nations upon earth.
Let the people praise thee, O God,
Let all the people praise thee,
Then shall the earth yield her increase;
And God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

—Psalm LXVII

mind will not then think of the crude pleasure of sexual intercourse. It all depends on practice. Even when one mixes in the society of women and converses with them, one must control the sex instinct, forget the physical body and learn to live in their company in approved ways. Does not one enjoy the company of one's beloved mother, sisters or daughters, talking and playing with them? Do we not find great joy in the midst of our friends? In like manner, we should move with women, forget animal thoughts, and learn to seek delight in a cultured manner. This is the mark of civilization.

In this matter, we may learn a great deal from the ways of the people of the West. They have attained perfection in this art of living in the company of women better than we. For men and women to forget their sex is an art to be practised and learnt. When men and women come together among us, our people's minds turn at once to the impulses of the flesh. Such irrepressible urges are comparatively less among westerners. Climatic factors are said to be the cause of this. I do not accept this explanation. Our way of life and culture are different. This is the chief cause. When there are many worthwhile ways of obtaining pleasure, we stupidly pursue mere sexual union and get lost.

Reading, singing, painting, dance, drama, sweet speech, humour, the enchanting river, heaven kissing mountains, luxuriant gardens, the blue sky, —how many are the beauties of Nature! They are all given to us to enjoy and to take delight in them. We have no eyes or ears for them; we do not avail ourselves of them. But we mistake a silly act as a source of great joy and, in the process, damage our body and our soul. We make nothing of this delightful world and content ourselves with a little physical act that makes for some little physical pleasure. We let go big righteous pleasures which can be obtained without effort, and go in quest of sensual pleasures which are odious and sinful. It all depends on what we have set our heart upon. If it is turned to right ways, we shall be saved from shame and sin. If we allow the mind to stray even for a little while into forbidden grounds, it will overpower us and drag us into the pit. Sri Sankara sang only what everyone knows very well and I too repeat it with anguish.

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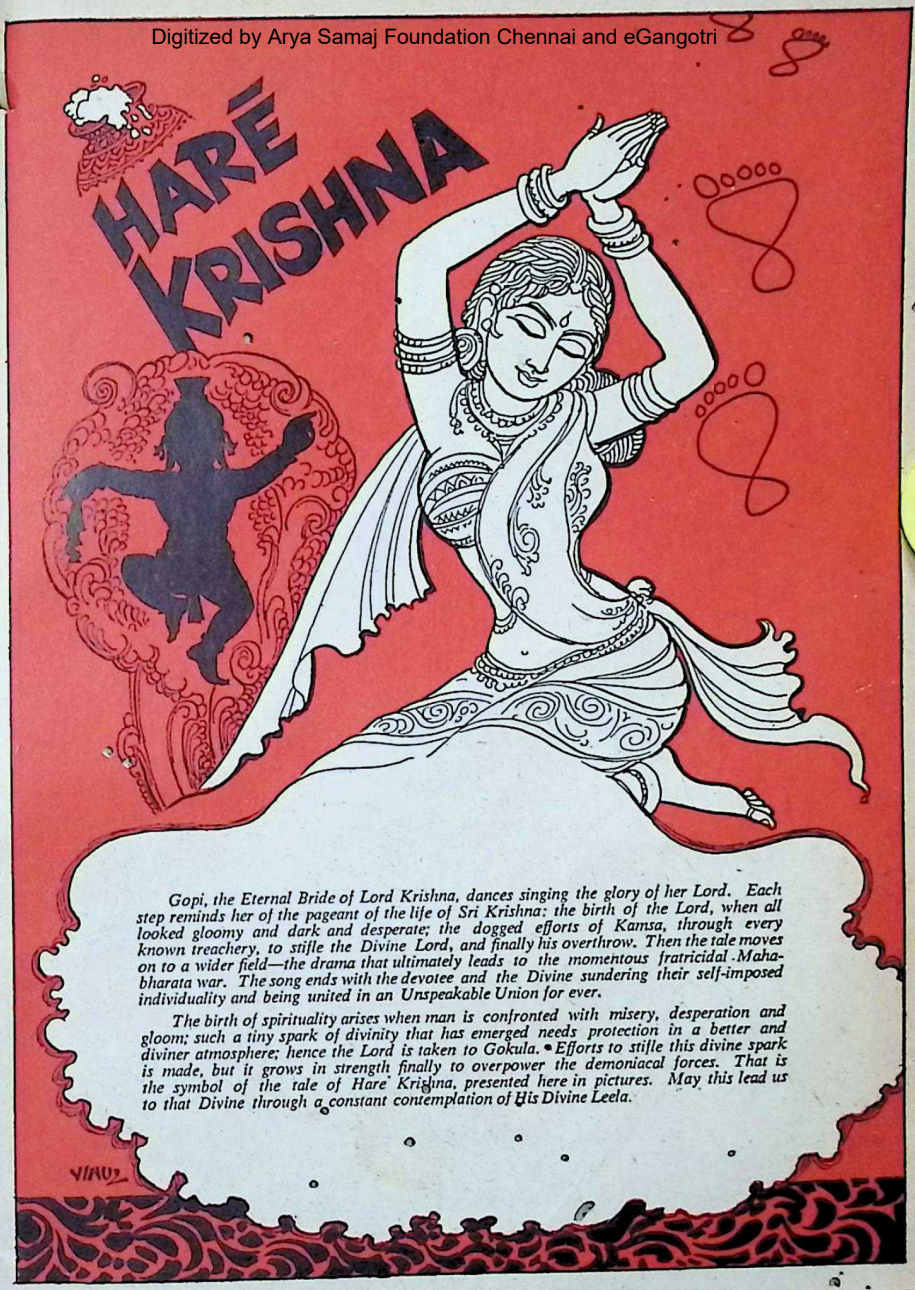

Gopi, the Eternal Bride of Lord Krishna, dances singing the glory of her Lord. Each step reminds her of the pageant of the life of Sri Krishna: the birth of the Lord, when all looked gloomy and dark and desperate; the dogged efforts of Kamsa, through every known treachery, to stifle the Divine Lord, and finally his overthrow. Then the tale moves on to a wider field—the drama that ultimately leads to the momentous fratricidal Mahabharata war. The song ends with the devotee and the Divine sundering their self-imposed individuality and being united in an Unspeakable Union for ever.

The birth of spirituality arises when man is confronted with misery, desperation and gloom; such a tiny spark of divinity that has emerged needs protection in a better and diviner atmosphere; hence the Lord is taken to Gokula. • Efforts to stifle this divine spark is made, but it grows in strength finally to overpower the demoniacal forces. That is the symbol of the tale of Hare Krishna, presented here in pictures. May this lead us to that Divine through a constant contemplation of His Divine Leela.

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1. *Krishna is born in prison*: 2. *Vishwarupa Darshana—Yashoda is blessed*: 3. *Brahma, Gorva, Bhagvan*: 4. *Kaliyamardhana*.

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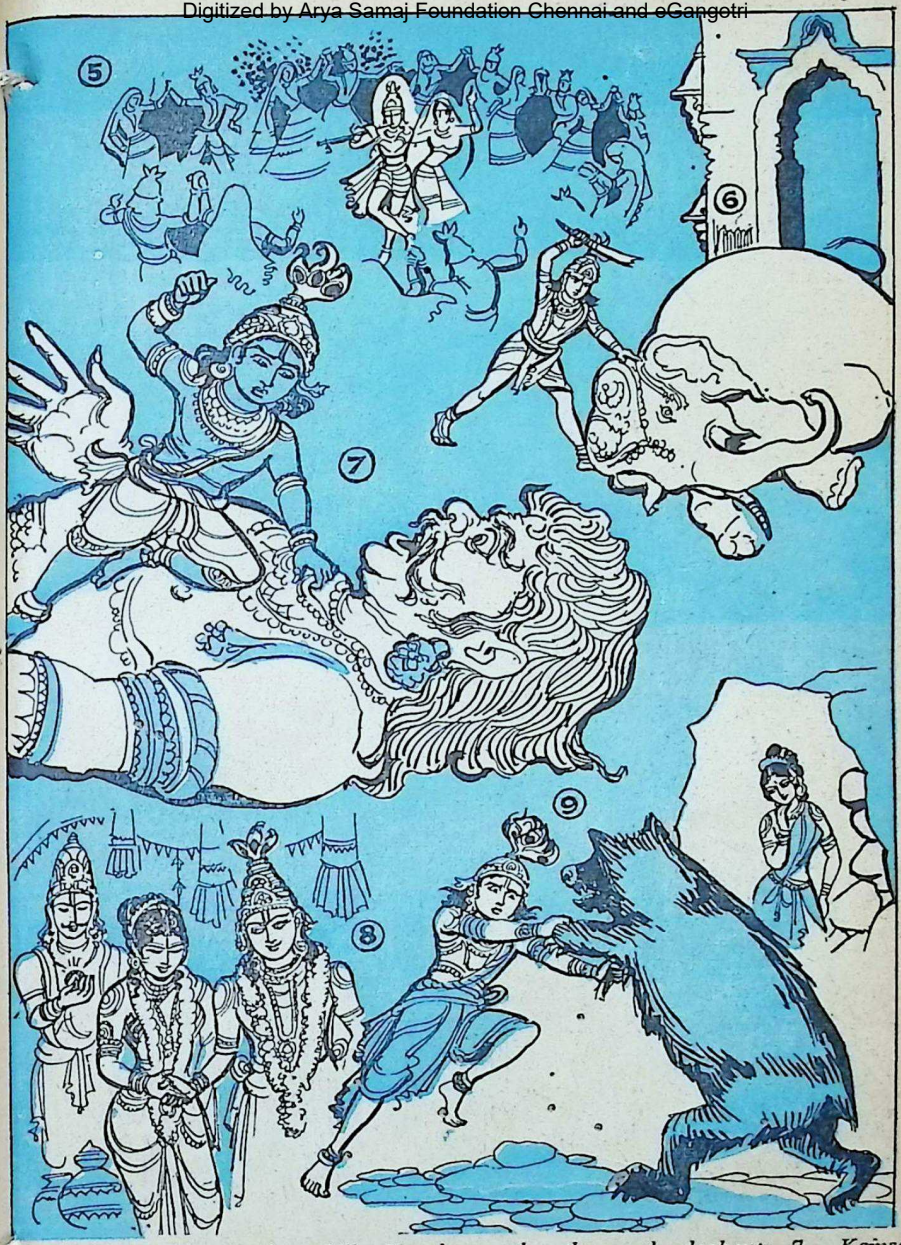

Rasakreeda: 6. Krishna kills Kuvalayapeeda, the mad elephant: 7. Kansa is slain: 8 & 9. Syamantaka Raised: Fight with Jambavan and Satyabhamaparinaya.

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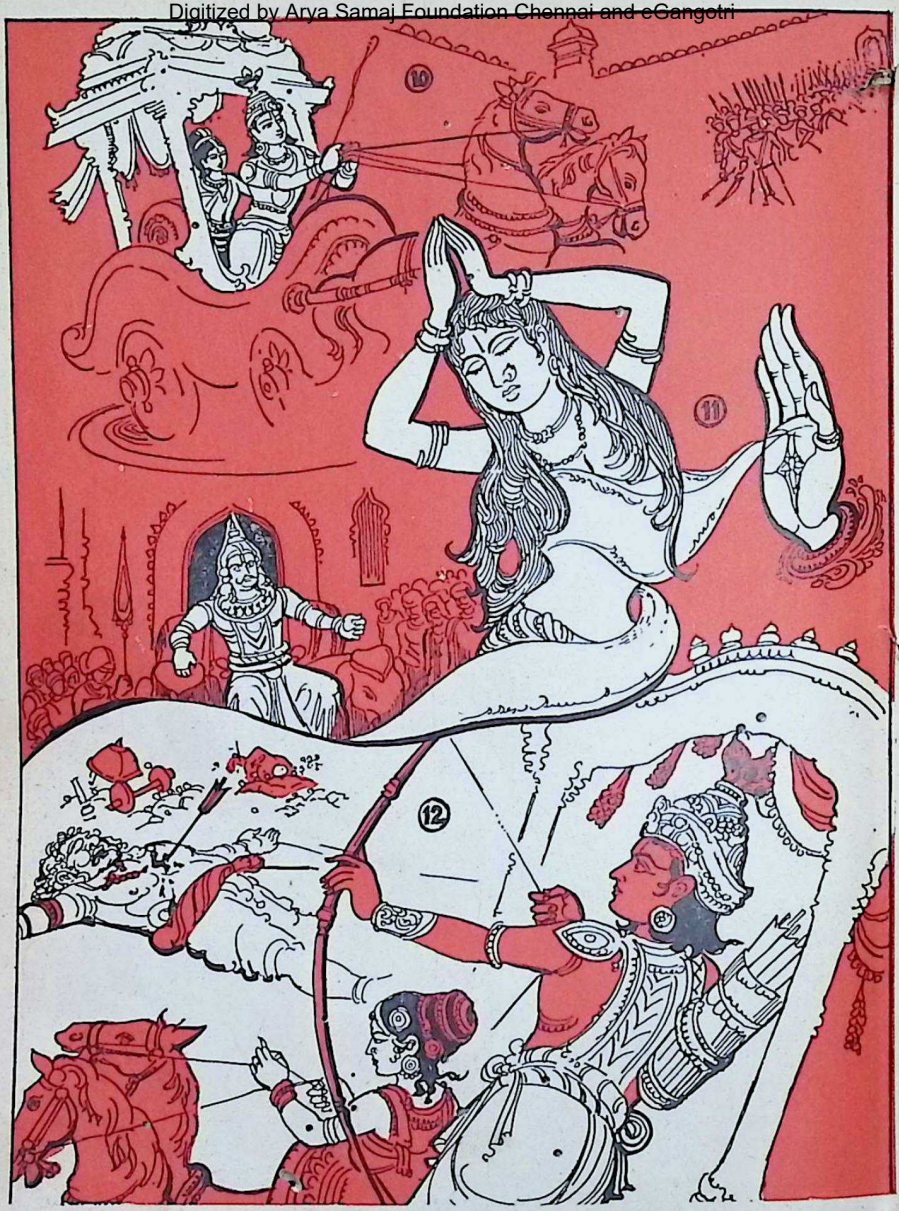

10. *Rukmini Apaharana*: 11. *Draupadi Vastrapaharana*:
12. *Narakasura Vadha*.

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13. *Karna and Kunti—Kunti tells Karna that he is her son*: 14. *Geetopadeśa*: 15. *Bhishma, from the bed of arrows, expounding Raja Dharma.*

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16. *Bhima-Duryodhana Gadayuddha—Krishna hints to Bhima*: 17. *Krishna crowning Yodhishthira*: 18. *Dehotsarga*.

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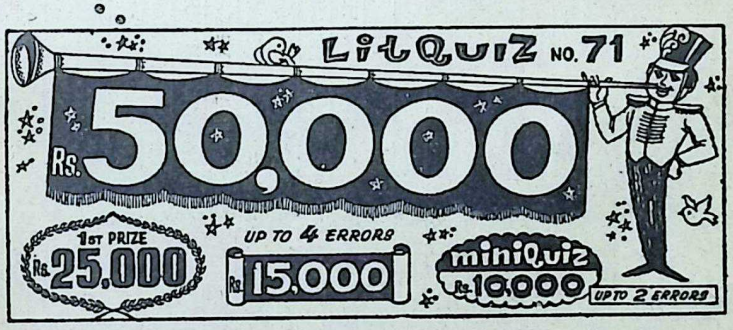

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AMBITIONS	OPPOSITIONS	ERRORS	EVILS
ASSOCIATION	MISSION	FICTION	FUN
CONQUEROR	TRAITOR	IMAGINATION	IMITATION
CONSCIENCE	OBEDIENCE	IMPORTANCE	INNOCENCE
CREATE	CULTURE	MIRACULOUS	MONSTROUS
CROWDED	SNUFFED	NATURAL	UNIVERSAL

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18 CLUES

(1) No doubt, much of the history could be understood in terms of personal **AMBITIONS/OPPOSITIONS** as the individuals more or less represent the social forces.

(2) Life is nothing but a mutual aid **ASSOCIATION/MISSION.**

(3) The history of a **CONQUEROR/TRAITOR** is always a tragical and melancholy tale.

(4) **CONSCIENCE/OBEDIENCE** due to a sense of unwilling constraint is bondage, and indeed the bondage of sin.

(5) The urge and the strength to **CREATE/CULTURE** do not come, as a rule, from those who have too much or from those who have nothing.

(6) Genius is never **CROWDED/SNUFFED** out.

(7) Many old **ERRORS/EVILS** are now mercifully behind us, and we need worry no more about them.

(8) Intellectual **FICTION/FUN,** needless to say, is not necessarily lofty.

(9) **IMAGINATION/IMITATION** has its limits.

(10) What makes you thoughtless in your conduct, and apt to run into a thousand little imprudences ? Why, the consciousness of your own **IMPORTANCE/INNOCENCE.**

(11) Money is **MIRACULOUS/MONSTROUS.**

(12) Laughter is more direct and more **NATURAL/UNIVERSAL** than the emotions of tragedy.

(13) Gusts of **PASSION/PRIDE** may make a shipwreck of the soul when reason and will have abandoned the helm.

(14) Although creative literature, and the arts in general, often draw their inspiration from religion and **PATRIOTISM/SPIRITUALISM,** they must not be identified with either the one or the other.

(15) The world of objects revealed through sensation and **PERCEPTION/REFLECTION** is clearly no illusion, no creation of our own.

(16) The first step towards strength is to make a place for **SENSE/SILENCE** in your life.

(17) No **WAR/WEAPON** has ever made it possible for peace to thrive in the world.

(18) It is said, and truly, that we never **WILL/WORK** in the absence of a motive.

NOTES : These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 13-9-70. Prize list in Litquiz Weekly. Advance—20-9-70 Complete—27-9-70. Abridged in Sunday Standard & Bharat Jyoti of 27-9-70. Send 30 Paise stamps and receive translation of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 paise post card with your entries to receive official solution immediately. Ask for a FREE specimen copy of Litquiz Weekly.

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Krishnaashtakam

कारागारे कालरात्रौ कराले कृष्णाष्टम्यां सूचिभेद्यान्धकारे ।
लौहे बन्धे व्योम्नि घोराम्बुवाहे श्यामं ब्रह्म प्रोज्ज्वलं प्रादुरासीत् ।।१।।

1. The Prison was dark. It was midnight. It was the eighth day of the dark-half of the month of Shravana. All around, there was thick darkness. There were iron chains. The sky was overlaid with dark sombre clouds. It was at this strange hour that the Shyama Brahma—Krishna, the Purnaavatara—made Its appearance in all Its effulgence.

स देवकीकुक्षिगतः परेशश् चतुर्भुजोऽभूत् पुरतो मुकुन्दः ।
भूभारकंसादिनिषूदनार्थं कृष्णाभिधानो हरिराविरासीत् ।।२।।

2. The Supreme Over-lord had entered the womb of Devaki. Lord Mukunda appeared before her and Vasudeva in all His glory with four arms. Lord Krishna, the Hari Himself, had taken the Avatara to lessen the burden of evilness and lepravity on Earth and to destroy wicked people like Kamsa and others.

प्रासोष्ट साऽऽनन्दसमाधिमग्ना जनार्दनं सात्वतवृष्णिमुख्यम् ।
नेदुस्तदा दुन्दुभयोऽमराणां तद्रोचिषा सूतिगृहं प्रदीप्तम् ।।३।।

3. When Devaki gave birth to the Lord, she was in Ananda Samadhi. Lord Janardhana, the chief among the Satvatas and Vrishnis, was now born. Gods acclaimed it with beating of drums. With Krishna's brilliance, the prison room of delivery was all illumined.

दौवारिकाः स्वप्नसुषुप्तिलीना निरर्गलो द्वारमुखप्रवेशः ।
निरीक्ष्य सर्वं वसुदेव एतन् न्यवेशयद् बालमिमं करण्डे ।।४।।

4. At this hour, Vasudeva found all the prison guards dreaming and sleeping. The prison doors were also unlocked. Seeing all this, he placed this child in a basket.

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द्विधाऽभवद् यामुनतोयमार्गः फणामयं छत्रमुवाह शेषः ।
बलाहका निश्चलवारिधाराः सत्वानुरूपं समभूद् अशेषम् ।।५।।

5. The waters of river Yamuna parted into two and gave passage to Vasudeva, who was carrying the child in the basket. Sesha Naga spread out its hood to provide them with an umbrella. The dark clouds also ceased to shower rains. Everything started becoming suddenly agreeable for the Lord, who was all Satwa.

सर्वं समीक्ष्याऽऽनकदुन्दुभिस्तद् अतिष्ठिपन्नन्दगृहेऽर्भकंतम् ।
दिने द्वितीये जननी यशोदा स्वाङ्के च कृत्वा तमलालयद् भृशम् ।।६।।

6. Finding that circumstances were favourable, Anakadundubhi i.e. Vasudeva, placed this child in the house of Nanda (in Gokula). On the next day, Mother Yashoda took up the child in her lap and heavily fondled, kissed and caressed Him.

सर्वे तदा गोकुलगोपमुख्या महोत्सवं चक्रुरनन्यचित्ताः
गोविन्द गोविन्द इति ब्रुवाणा अवाकिरन् गोदधि पुष्पमिश्रम् ।।७ ।।

7. All the cow-herd boys, Gopis and their leaders, celebrated the arrival of the Lord with single-minded devotion and with uproarious and hysteric festivity, continuously shouting "Govinda, Govinda" and flinging and throwing lumps of curds with flowers all around and on one another.

वन्दारुमन्दारतरु र्विकुण्ठो मोहान्धकारस्य सहस्ररश्मिः ।
वृन्दावने कुंजविहारलीलः स्मेरास्य आनन्दघनः स पायात् ।।८।।

8. Lord Vaikuntha (Vishnu) is the Kalpa-vriksha (desire-yielding tree) for the praying devotees. He is the thousand-rayed Sun for the removal of the darkness of Ignorance. He has His sports in the Kunja (groves) of Vrindavana. The all-smiling Lord, who is the solid mass of Bliss itself, may protect all.

Jayantkrishna H. Dave.

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AS the readers of the *Bhavan's Journal* may be aware, with a view to inculcating in our young boys and girls, particularly in the formative stages, the values of our heritage—ethical, spiritual and cultural—the Bhavan has embarked upon a scheme of graded Text Books on Indian Culture Courses, for Standards I to XI, in English and all regional languages.

The tentative syllabus has been sent by our Kulapati, Dr. K.M. Munshi, to many of our living saints and sages, as also to distinguished educationists and scholars for the benefit of their suggestions and advice. Naturally, Kulapatiji had also sent the syllabus to His Holiness Sri Pandrimalai Swamigal for his blessings and comments.

I was in Madras in connection with some work of the Bhavan in the evening of Sunday, August 9. As Shri Swamiji was camping at the residence of Shri K.K. Varma, "Kairali", Nungambakam High Road, I went out to see him soon thereafter.

Swamiji was in *pooja* at that time. After a few minutes, the *pooja* was over and I was ushered into his august presence.

Swamiji graciously greeted me in his usual affectionate manner in Tamil. I prostrated before him and he applied sacred *vibhuti* on my forehead and bade me sit.

"Swamiji", I submitted respectfully, "our Kulapatiji had written to you about our scheme of Basic Culture Course Text-books".

"Yes. I duly received his letter of July 27", said Swamiji, in his pleasant manner, drawing out each syllable a bit long as one does when one intends to communicate something more intimately. "But you are aware that I neither know English nor am I a scholar in Sanskrit".

"Swamiji", I submitted, "I know with your *tapas* and intense devotion to Lord Muruga and your deep knowledge of men and matters, you can give worthwhile suggestions for the improvement of the syllabus".

"As Lord Muruga wills", mused

Atma Vidya

Self Knowledge

Sri-La-Sri

PANDRIMALAI SWAMIGAL

VIDYA or knowledge, as it is generally understood, is the knowledge arising from the world experience. It is based on the knowledge of objects gained through the senses and is called "sense knowledge" or relative knowledge. There is another knowledge which is eternal or absolute and is called "self knowledge" or knowledge of the *Atman*. Therefore, it is necessary to inquire into the nature of *jiva, jagat* and the goal of life as below:—

1. Who is *Jiva* or individual soul?
2. How does the *Jiva* come into

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Swamiji and withdrew himself and was lost in prayer for a while.

In a few moments, on my palms descended some sheets of typed paper in which were indicated suggestions to commence each book with a *sloka* on Sri Ganesha, the Embodiment of Siddhi and Remover of all obstacles and Sri Saraswati, the Goddess of Learning; in the book for Std. IX, to include verses 1, 2 & 3 of *Vamana Stotra* from *Srimad Bhagavata;* for Std. X, verses 90, 91 & 92 from *Sivanandalahari*; and for Std. XI, verses 15, 16, 17 & 18 of Gajendra Moksha from *Srimad Bhagavata.* The papers contained the transliteration in English of the Sanskrit verses suggested.

As I was to leave for Bombay on the morning of Thursday, August 13, I again called on Swamiji on the night of Wednesday, August 12.

On this occasion, Swamiji materialised and gave me the same *slokas* in Nagari *lipi.*

By this time, lots of devotees had gathered to receive *vibhuti* from Swamiji's hand. After giving the *slokas* in Nagari *lipi,* Swamiji queried: "anything else?"

Along with me had come Prof. P. Sankaranarayanan, Director of Bhavan's Madras Kendra and Shri Rajanikant Mehta, Hon. Secretary of the Kendra. Also present on the occasion were: Shri K. K. Varma and Smt. Indira Varma, Shri A.K.R. Prabhu, Assistant Commissioner of Income-Tax, Shri T.V. Kamalaswamy, former M.P., Shri P.S. Bhashyam and Smt. Kala Bhashyam, Shri Krishnaswamy, Deputy Director of Fisheries, Government of Tamil Nadu, Madras, Dr. Padmanabhan, Professor of Pathology, Madras Medical College, Madras, and over 200 others.

In reply to Swamiji's query, my friend, Shri Krishnamoorthy, asked for an article on "Atma Vidya" (Self-Knowledge). Swamiji recited a hymn in Tamil. In a few moments, in the presence of all of us, three neatly-typed pages with the caption "Atma Vidya (Self-Knowledge)" were in his hands. The said article is reproduced below.

S. Ramakrishnan.

---

existence? and

3. What is the ultimate destination or what is it that the *Jiva* has to realise in life?

In the *Gita,* the Divine Teacher, Sri Krishna, says "the individual soul is but a part of Me". It is meant that He, the individual soul, has been in existence from time without beginning. The *Upanishads* describe the individual lives coming out from the Supreme Self, like sparks from a fire. Coming as they do from the great fire, the sparks (individual souls) bear the heat and lustre (chaitanya or the capacity to know). As the sparks move farther and farther away from the parent fire, they lose their heat and lustre. Similarly, the individual souls lose their godliness as they move away from the *Paramatman.* Here then lies the cause for the unhappiness arising out of the turning away from God which, in other words, is called *Samsara.* The spark, when it goes farther away from the fire, ultimately ends up as a piece of dark charcoal. The penance of joy of the individual souls become shrouded in ignorance by their turning away from

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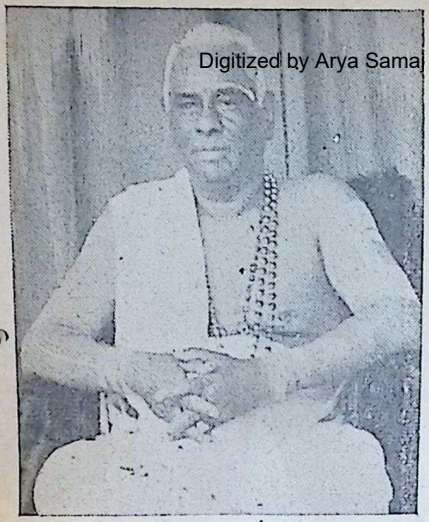

God. Again, just as the spark from the fire which when it travels back to fire regains its lustre and heat, so also the individual soul when it abides in the *Atman* or self, regains omniscience.

Man desires to possess that which he likes most. But the mundane things are liable to be disliked when they become unpleasant. Even the food that is liked most turns out to be harmful due to one's ill health. The only thing that is lovable at all times is the *Atman* in us. The *Atman* is not an external phenomenon or thing. It is lovable for its own sake as it is associationless and is therefore called *"Priyatman"*. It is also called *"Pratyak"*, that which is inside. By this statement it does not mean that *Atman* is within us as in the sense the milk is in a vessel. The *Atman* is a separate entity and is a living and driving force standing apart from the body. Yet, it can be known by the mind. The inner consciousness is one and one only. But, at times it is known by its four functions such as mind, intellect, consciousness and conceit. These are like the vehicles of transport that carry us. They may be either owned by us or hired. Similarly, the instruments that help us to attain knoweldge of the self are either acquired by us in the previous birth or they may be acquired in this birth by performing virtuous actions and leading our lives in accordance with the ways and means prescribed to us either by scriptures or by a *Guru*. The *Atman* is lovable by one and all. We must try to know the Self or *Atman* because it is the highest object of love. The *Atman* has neither birth nor death which are the qualities of the body. The root cause of all sorrows is our ignorance of *Atman*—the pure substance.

To acquire self knowledge, the advice and guidance of a *Sad-Guru* is essential. The advice and the grace of the Teacher makes the sun of true knowledge dispel the darkness of ignorance in us. But people do not believe in this great truth, in spite of their daily experience. Though the planet sun is of enormous size, we see it as a small object and consider it so, in spite of our scientific knowledge that it is a very big one. In the same way, masked by ignorance, the true nature of self is not realised in spite of our being endowed with intelligence and subtle thought. The deluding potency of *Maya* which makes the impossible possible, makes us to identify the *Atman* with the body and mind. This is because we have not realised the *Atman* in actual practice. The blessing of the *Guru* and the sages are the best means to realise the *Atman*. We must be blessed with their Grace. *OM-TAT-SAT*.

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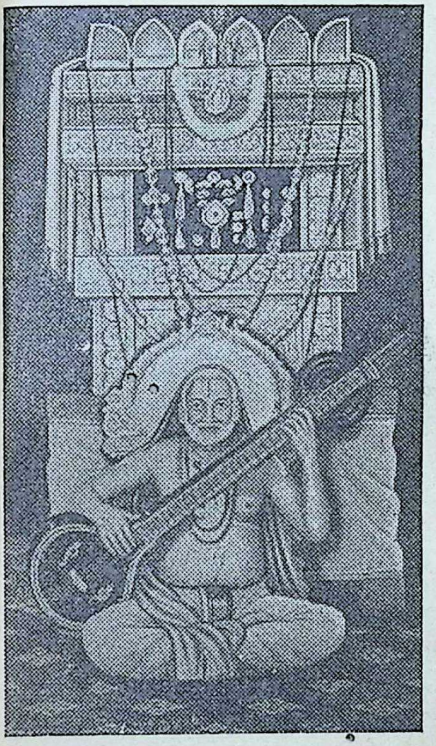
Sri Raghavendra Swami

The King of Ascetics

DR. B. N. K. SHARMA



पूज्याय राघवेन्द्राय सत्यधर्मरतायच ।
भजतां कल्पवृक्षाय नमतां कामधेनवे ।।

IN the conservation of spiritual energy and its canalisation during troubled times, India has always been served by its great Saints, who have played a dynamic role in bringing back to their countrymen a sense of hope and revival in both the spiritual and the materialistic senses. The name of Sri Raghavendra Swami deserves to be reckoned among these great makers of the history of our country. The great Hindu Empire of Vijayanagar was called into being by the inspiring message of *"Prayatnam ekam agrato vidya bhutim apnuyat"* left by the dynamic personality of Anandatirtha Bhagavatpada. Within nine years of his exit from the scene of his mundane labors, the foundations of the future empire of Vijayanagar were laid on the banks of the Tungabhadra by another great son of Karnatak, Sri Vidyaranya, who saw it grow and gather momentum. The great revival of Vedic Dharma was heralded by the appearance of the great commentaries on the *Vedas* and *Brahmanas* by Sayanacharya. The opening chapter of the glories of the Vijayanagar Empire were thus written by Kings Harihara and Bukkaraya under the abiding inspiration of Vidyaranya, Sayanacharya and

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others. The second chapter of its expanding glory culminating in the heydays of Emperor Krishnadevaraya was written by the dynamic inspiration and guidance of the philosopher-saint Sri Vyasaraja Swami (1478-1539), wnom the Emperor has expressly recognised as his Guru in one of his unpublished Kavyas, of which a fragment is preserved in manuscript: *"Utsaham viksya Madguru atha Sri Vyasatirtho munih Visnum kirtya sarvathetyupadisan mahyam muda dattavan"*.

By a cruel misfortune, the Empire was literally dismantled on the field of Rakshasatangadi (Talikota) in 1565. The shattered fortunes were soon revived for some time in the southern parts of the peninsula, by the Nayaks of Tanjore and Madurai. But the clouds of aggression were spreading in various directions under different guises. But a new leader of men was already in the making, this time in Maharashtra. His dynamism received the necessary urge and direction from one of the greatest spiritual personalities of the time, Samartha Ramadas, the saint of Sajjangad, who is known to have given the old *Bhagavata Dharma* its much needed reorientation as a "Maha-Rashtradharma". The Samartha was a younger contemporary of Raghavendra Swami, the Saint of Mantralaya, who was already making his presence felt in various parts of Maharashtra and northern Karnataka. The two could not but have met. It is worthwhile investigating, then, to what extent the practical realism of the Samartha had been influenced by the exchange of thought between the two great men of the age. It is an unexplored field and is bound to disclose much valuable material if earnestly pursued. I shall merely draw attention here to a few significant points which are suggestive of closer contacts between the two minds.

One of Raghavendra Swami's titles is "Vaishnavendivarendu". Sri Ramadas was equally an ardent Vaishnav and a votary of "Bhagavata-Dharma". But the practical significance of Bhagavatadharma as accepted by Swami Ramadas was very much different in its complexion and ideology from what it stood for in the lives of the other Bhaktas of the Vithoba cult like Sant Tukaram. This aspect of the problem has been powerfully expressed by Sri S.S. Apte in his *Life of Samartha Ramadas* (Vora and Co., Bombay, 1965). One passage therefrom is worth reproducing here: "What was the Maha Rashtradharma of Ramadas? Certainly not the meek surrender preached by Bhagavatadharma, the unconcerned attitude as to whosoever ruled, a running away from social struggle into the coterie of individualism and indulging in Bhakti or self-bliss, careless of what happened to the world. No. Maha Rashtradharma as Ramadas preached was what he wrote to Shivaji." (*Op. cit.* p. 180).

One of the most important works of Raghavendra Swami is his simple yet forceful commentary on the *Bhagavad-Gita* called *Gita-Vivrti*. There we find him summarizing the message of the *Gita* as handed down by his original Guru, urging the necessity to put down evil and the evil-doers unflinchingly and with faith in God, and

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EXTRACT FROM THE JOURNAL OF THE ASSOCIATION OF MEDICAL WOMEN IN INDIA, FEBRUARY, 1965: PAGE 29, ARTICLE ON PITYRIASIS VERSI COLOUR OR TINEA VERSI COLOUR

By

Dr. B. THOMAS

SKIN SPECIALIST,

OSMANIA GENERAL HOSPITAL,

HYDERABAD.

TREATMENT

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My thanks to the manufacturers of 'S. V. PRODUCTS, Irinjalakuda, Kerala' for the supply of half a dozen cakes of **CHANDRIKA SOAP** for trial."

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insisting upon its acceptance as the sacred duty of all: *Bhagavanmahatmyajnanatadbhaktipurvakam Bhagavadaradhanarupataya svavihitavrttitvena anusthiyamano Narayanadvittadanubandhinigrahah Ksatriyanam paramo dharmah. Tam dharmam adharmatvena asankamandm Arjunam prati Uktarupo nigraha eva paramo dharmas Tadviruddhas sarvopi adharmah iti krtsnagitasastrena bodhayisyan*" (ii, 11).

It is this aspect of "Suddha-Bhagavata-dharma" that according to Madhwacharya, has been exemplified by the much-misunderstood character of Bhimasena in the *Mahabharata*. The roots of the virile and robust interpretation of Bhagavatadharma of Ramadas thus go back to the spirited exposition of Karma-Yoga in Madhwacharya's *Gitabhashya* and its contemporary elucidation by Sri Raghavendra Swami in his *Gita-Vivrti*.

It should thus be a matter of great satisfaction to be able to discover the ties between these two great contemporary saints of Karnataka and Maharashtra—the saint of Mantralaya and the saint of Sajjangad, in the common cause of Lokasangraha to which they had dedicated their lives. Let us therefore hope that the 300th anniversary of Sri Raghavendra Swami's entering Samadhi, to be celebrated on Sravana Krishna Dvitiya (August), 1971, will be evoking a new interest among the people of Maharashtra too, in the discovery of older links and the forging of new ones between the two regions and their peoples.

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...The unity of languages was maintained by the current Sanskrit vocabulary, and the great Classics, which formed the common heritage...

Sanskrit and the Growth of Indian Languages

DR. V. K. R. V. RAO
Union Minister of Education & Youth Services

A HISTORIC survey of the role of Sanskrit in the growth of Indian languages and literatures clearly bears out its unifying and salutary character. Classical Sanskrit maintained a unity at a time when a number of Prakrits began to develop from a previously existing set of dialects. A sort of liaison between Vedic Sanskrit on the one hand and the Modern Indian languages on the other was established by classical Sanskrit. Of course, this refers to two stages of linguistic development in this country, namely, (i) the Era of Pre-classical Sanskrit; and (ii) the Age of the appearance of Modern Indian Languages. The tenth and the eleventh centuries may roughly be taken as the period of the evolution of Modern Indian languages. In the North, we have the present-day descendants in the shape of Hindi, Bengali, Gujarathi, Oriya, etc. The unity of these languages was maintained by the current Sanskrit vocabulary, by the pan-Indian religious treatises, and the great Classics which formed the common heritage. No speaker of any Modern Indian Language felt divided from the speakers of another Indian language, thanks to this common heritage which united us socially, intellectually and culturally.

In the South, the Dravidian languages, which originated from a stock different from Sanskrit, attained a highly cultivated stage by this period.

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KRISHNAVATARA

THE BOOK OF KURUKSHETRA

Sequel to **The Magic Flute, The Wrath of an Emperor, The Five Brothers, The Book of Bhima, The Book of Satyabhaama, The Book of Vyaasa, the Master and The Book of Yudhishthira.**

I owe an apology to those who have been reading Krishnavatara *from time to time. So far, I have reconstructed the life of Sri Krishna, bringing his life upto Agrapuja at the Rajasuya Yagna celebrated by the Five Brothers. As I fell ill, the rest of the story remained untold.*

I am now sufficiently in good health to carry on the life and achievements of Sri Krishna further. To maintain the interest alive for the new subscribers of Bhavan's Journal, *Chapters 1-6 of Part VIII will be published again.*

—K. M. Munshi.

1. Agrapuja

ARYAVARTA was in turmoil, as the most powerful Aryan clan, the Bharatas or Kurus as they were called, was split into two warring camps after the death of Emperor Shantanu.

Emperor Shantanu's sons—Chitrangada and Vichitraveerya—died young. In order that the Emperor's line might not terminate, it wes decided that the Best among the sages, Veda Vyaasa, should beget sons by *niyoga* on the two spouses of Vichitraveerya—princesses Ambika and Ambaalika.

Ambika begot a son who was born blind and named Dhritaraashtra; Ambaalika begot Pandu, who was weak in health.

According to ancient canons, Dhritaraashtra could not succeed to the throne as he was born blind. Pandu occupied the throne of Hastinapur for a short time.

Pandu's senior wife, Kunti, begot by *niyoga* three sons named Yudhishthira, Bheema and Arjuna. Madri, the junior wife, begot twins—Sahadeva and Nakul.

When Pandu died, Madri joined him on the funeral pyre, entrusting her two sons to Kunti, who became the mother of five sons known as "Pandavas or Five Brothers."

Dhritaraashtra had several sons, who came to be called "Kauravas"; the eldest of them was Duryodhana and the next one Dushaashana.

Satyavati, the dowager Empress of Shantanu and Grandfather Bheeshma accepted the Five Brothers as the sons of Pandu, and Yudhishthira being the eldest of them was annointed the Crown Prince.

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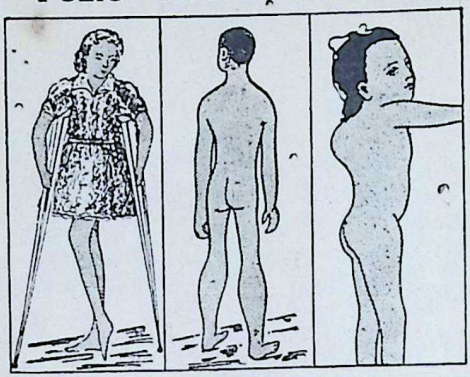

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CHARACTERS IN THIS STORY

SHRI KRISHNA :

BALARAAMA — His elder brother.

VASUDEVA — His father, Chief of the Shoora tribe of Yadavas and brother of Kunti, mother of the Five Brothers.

DEVAKI — His mother.

RUKMINI, SHAIBYA, SATYABHAAMA and JAMBAVANTI — His wives.

SUBHADRA — His sister, married to Arjuna.

PRADYUMNA — His son by Rukmini

UDDHAVA — His friend and third son of his uncle Devabhaga.

SAATYAKI — Also called Yuyudhana, his relation and intimate friend.

KRISHNA DVAIPAAYANA — Son of Sage Paraashara by Satyavati and great-grandson of Vedic Rishi Vasishtha; the redactor of the *Vedas* and hence famous as Veda Vyaasa; the most revered Muni in Aryavarta, styled as the "Master" or the "Best of Munis".

VATIKAA — His wife, daughter of rishi Jabali.

SUKADEVA — His son

VIDURA — Principal Minister of Hastinapur and son of a maid-servant begotten by Krishna Dvaipaayana.

BHEESHMA (Also GANGEYA)

KING SHANTANU — His father, Emperor of Hastinapura, of the Kuru tribe.

SATYAVATI — His step-mother, the Dowager Empress of Hastinapur.

CHITRANGADA & VICHITRAVEERYA — His step-brothers, Satyavati's sons

AMBIKA & AMBAALIKA — Vichitraveerya's wives: daughters of the King of Kashi.

PANDAVAS — The Five Brothers.

PANDU — Son of Ambaalika begotten by Krishna Dvaipaayana and King of Hastinapura.

KUNTI — His wife, sister of Vasudeva, father of Sri Krishna

MAADRI — His wife, sister of Salya the King of Madra.

YUDHISHTHIRA (also *Dharmaputra*).

BHEEMA and ARJUNA — His sons by Kunti.

NAKULA and SAHADEVA — His twin sons by Maadri (collectively referred to as the Five Brothers.)

DRONAACHARYA — A disciple of Parashuraama and teacher of the Pandavas and the Kauravas in the art of war.

ASWATTHAAMA — Dronacharya's son and a friend of Duryodhana.

KRIPACHARYA — Dronachary's brother-in-law and teacher of military science.

KURUS

DHRITARAASHTRA — Blind son of Ambika, begotten by Krishna Dvaipaayana and father of Duryodhana and others called Kauravas.

GAANDHAARI — His wife, daughter of King Sabal of Gandhar.

SHAKUNI — His brother-in-law (brother of Gaandhaari)

DURYODHANA, DUSHAASANA — Two of his sons, bitterly hostile to the Five Brothers.

KARNA — Duryodhana's friend and son begotten by evoking God Surya's blessings by Kunti when in Kaumarya.

JARAASANDHA Emperor of Magadha

SAHADEVA — His son

SHALVA — Mlechha King of Saubha, an ally of Jaraasandha

DANTAVAKRA — King of Karush.

SHISHUPAL — King of Chedi, Krishna's principal enemy.

A bitter power struggle between the Kauravas and the Five Brothers began at Hastinapur.

The Yadavas, under the leadership of Krishna, son of Vasudeva, had acquired great strength. His next step was to make the Five Brothers—his cousins—a dominant factor in the life of Aryavarta by securing for them, at Swayamvara, Draupadi, the dau-

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ghter of Drupad, the powerful King of Panchaal.

When Krishna discussed with the Five Brothers the ways and means of performing Rajasuya, he said to Yudhishthira that Rajasuya could not be performed without dealing with Jaraasandha.

'I know', said Yudhishthira, 'that Jaraasandha has been trying in vain to acquire overlordship over Arya rulers. On the other hand, you and Balaraam have been honoured as the natural leaders of the Arya world. His hatred towards both of you has been intensified as all his efforts to destroy you have ended in failure'.

'If you perform Rajasuya successfully it will symbolise your hegemony over kings', said Krishna. 'However, it will not be successful unless important Rajanyas accept your invitation or acknowledge your pre-eminence. Jaraasandha would never let this happen', continued Krishna. It would mean war', said Yudhishthira.

'I know your horror of war', said Krishna indulgently. 'I also do not like a war to establish your pre-eminence. But suppose we deal with Jaraasandha without an armed conflict, what then?'

Yudhishthira nodded his assent. He said: 'I would not like men butchered and women molested to gain the status of Chakravarti. I would rather do without the Rajasuya'.

'I know you well, Eldest', said Krishna indulgently. 'If we were to perform Rajasuya with the force of arms, you would back out. But if we find out a way of performing Rajasuya without resorting to an armed conflict, would you have any objection to it?' asked Krishna.

Yudhishthira laughed aloud. 'It would be a magic.'

Krishna said: 'Once I killed my uncle Kamsa in a body combat. It saved us from an armed conflict.'

'What is the way to avoid an armed conflict?', asked Yudhishthira.

'There is only one way to make Rajasuya successful without an armed conflict; permit Bheema, Arjuna and myself to go to Rajagriha and deal with Jaraasandha.'

* * *

The three of them permitted by Yudhishthira, went to Rajagriha, the capital of Jaraasandha, where, in a body combat, Bheema killed Jaraasandha.

When they returned to Indraprastha, preparations for holding Rajasuya were taken up in hand.

'One of the essentials of the Rajasuya, according to the ancient canons', said Yudhishthira, 'is the initial ceremony of offering *Agrapuja* to a *Muni* or a King of the highest distinction, constituting him the Guardian of *Dharma—Dharmagopta.*

He paused for a while and continued: 'The most appropriate person to be worshipped by *Agrapuja* is yourself.'

Krishna said: 'Eldest, I am not blind to realities. I am not qualified to receive *Agrapuja.* I am not a king by birth. I have no kingdom of mine, no army of mine. My main aim is not to win kingdoms, not even to secure the status of a Chakravarti. I only want to uplift the Rajanyas by *Brahmatej* being wedded to *kshaatratej* in their lives.'

Yudhishthira replied: 'Vasudeva,

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most of the Munis and Rajanyas present in the Assembly feel that though you are not a Chakravarti technically, you have already acquired the status and power as the Guardian of *Dharma —Dharmagopta*—a dignity which many a *Chakravarti* does not possess —and that *Agrapuja* should be offered to you.'

With the blessings of the Master, Muni Krishna Dvaipaayana, and of the family preceptor, Dhaumya, and endorsed by Grandfather Bheeshma and other leading Rajanyas, *Agrapuja* was offered to Krishna.

This made Shishupal, King of Chedi, a friend of Jaraasandha and one of the leaders of the Rajanyas who were against Krishna, mad with rage. He had been looking forward to being offered the *Agrapuja* to himself in the Assembly.

When he saw that Krishna was offered *Agrapuja* at the instance of Grandfather Bheeshma, he openly abused Krishna and Bheeshma before the Assembly of *Srotriyas* and kings in the Hall of Sacrifice.

Shishupal reached the depth of vulgarity. He went to the length of alleging that Bheeshma, universally venerated, was the son of Ganga who received a number of men indiscriminately.

The whole Assembly was shocked to hear one abuse after another being hurled at Krishna. It was, however, well-known that Krishna had promised Srutasrava, mother of Shishupal and sister of his father, Vasudeva, that he would not kill her son till Shishupal had abused him a hundred times.

No sooner Shishupal crossed the limit, Krishna invoked his miraculous *Chakra*—the irresistible weapon, which he alone can work—and killed him.

The Rajasuya escaped disaster only because of Krishna's valour and the support given to him by the Master, Dvaipaayana Vyaasa, who saw in Krishna the only force which could revitalise *Kshaatra-dharma.*

Most of the Arya Kings and the leading *Srotriyas* had come to respect him for his wisdom, power and statesmanship. *Sudarshana Chakra,* the weapon with which he killed Shishupal, was a dreaded instrument of divine power—it came to his hands through air.

A new Krishna emerged from the conflict with Jaraasandha and Shishupal. People were familiar with kings who were only too anxious to extend their power over other kings by pressure or by war; *dharma* was subsidiary to them.

On the other hand, Krishna had acquired all the qualifications of a Chakravarti. He was fighting for *dharma* without embarking upon military campaign. He had shown a new technique of winning power by removing only the hostile leaders and winning the moral support of *Srotriyas* and Rajanyas. Naturally his moral authority had grown to immense proportion.

Wherever Krishna went, people came forward to offer him worship; quarrels among them were dissolved and a burning sense of responsibility to preserve *dharma* developed.

Under the twin influences of the Muni Dvaipaayana and Krishna, *Kshaatratej* was also becoming part of *Brahmatej.*

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Mrs. Golda Meir

Israel's First Prime Minister of Peace?

B. J. PROFILE

WILL Mrs. Golda Meir become the harbinger of peace for her country? The first step has been taken: a cease-fire, which began about a fortnight ago. It is promising enough, but the road to peace may well be long and difficult. She agreed to the American cease-fire proposal with her fingers crossed, so to say. There is ample justification for her hope—and her fears.

Seventy-two-year-old Golda Meir is one of the three women Prime Ministers in the world, oldest in age but youngest in seniority, following Sirimavo Bandaranaike and Indira Gandhi in chronological order.

The fourth Prime Minister of the 22-year-old Israel State, Golda has had a hard row to hoe. Each one of her predecessors in office—Moshe Sharett, Ben-Gurion and Levi Eshkol—no doubt functioned in difficult times and tackled stupendous tasks: the birth pangs and teething troubles of the infant State, economic consolidation, the Suez crisis of 1956, acquisition of Sinai peninsula, let-down by the U.S.A. followed by Nasser's sabre-rattling, the six-day war of 1967 and three years of day and night vigil and fighting. But the problems that have faced Golda during her 16-month-old Premiership are peculiar and complex. She has been doing

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quite a bit of tight-rope walking.

Ever since 1967, particularly during the past sixteen months, Israel has been subjected to a war of attrition with four of its neighbours—Egypt, Jordan, Syria and Lebanon—that surround it on three sides. To these has now been added a fifth, Iraq, which, though it has no contiguous border with Israel, is spoiling for a fight, led by its anti-Israel Baathist Government which has expeditionary forces in Jordan and Lebanon.

While Israel has, by and large, been able to repel regular Arab forces, it has found it difficult to tackle the 50,000 strong irregulars of the *fedayeen* ("men of sacrifice") scattered throughout the north and east of Israel, carrying on an unrelenting guerilla warfare against Zionism. A mobile pan-Arabic force, the *fedayeen* owe allegiance to different leaders, philosophies and ideologies, ranging from Islamic fanaticism to Marxism pledged to uproot Israel, "a capitalist-imperial outpost". They do not concede Israel's right to exist and openly demand its extermination. They have even shot up a school-bus-load of Israeli children.

Fighting incessantly against uneven odds, Israel's plight has been aggravated by an ominous development—the increasing Soviet presence in the Middle East in the shape of massive support to Arab hostiles. Russia has installed several anti-aircraft missile sites, including one in Alexandria's east harbour, the second between Cairo and the Pyramids and the third near the Aswan High Dam. In addition, the Soviet has been stripping a considerable amount of military hardware to Egypt and reinforcing it by a large number of flight and technical personnel not only to train Egyptian air force men but also to take active part in repelling Israeli air incursions. Hundreds of Soviet pilots served as instructors to Nasser's army and air force men. The Russians have established a number of military training schools, giving instruction in logistics, supply programmes and operational planning. Many Russians were stationed with Egypt's armoured units. Commando forces were trained to operate along the Suez Canal. The Soviet "missile forests" were made "mobile" and became almost invulnerable.

Israel knew this to its cost, not many weeks ago. Israeli jets shot down by the missiles increased to an alarming number. Its Air Force Commander, Mordechai Hod, described it as "the Russian fist covered by an Egyptian glove". Golda Meir screamed: "Hannibal is at the gates", apprehending that, with unconcealed Russian support, the Egyptians might stage an assault across the Suez Canal through the Israeli Bar-Lev line stretching on the eastern side. Beleaguered Israel's Prime Minister voiced her nation's feelings: "We do not want to inflict casualties on Soviet pilots or any other pilots, but we have no choice. Other nations can surrender and still live, but we do not have that alternative."

Finding that air-power, its most potent weapon, had been nearly blunted by the Soviet missiles, Golda Meir appealed to President Nixon to give her war planes—25 Phantoms and 100 Skyhawks. But the U.S. dithered

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America realised the meaning of Soviet help to the Arabs, but while being sympathetic to Israel, the U.S. had no desire to openly alienate the oil-rich Arab lands; nor did it want an extension of the cold war to the Middle East any more than the Soviet. For its part, Israel knew full well that America would inevitably be drawn into a war in the Middle East if Russia is provoked to enter the arena openly. Therefore the U.S. has been pursuing a three-pronged policy—eagerness to back up Israel; avoidance of any action that might further alienate the Arab world; and desire to avert open confrontation with the Soviet.

In pursuance of this triple policy, the U.S. has for quite some time been engaged in a move that might restore peace to the strife-ridden Middle East. President Nixon conceded: "We recognise that Israel is not desirous of driving any of the countries into the sea. The other countries do want to drive Israel into the sea". Last month, U.S. Secretary of State, William P. Rogers, issued to the Foreign Ministers of the belligerent countries a proposal that would make the parties stop shooting and start talking. It is more or less a restatement of Resolution No. 242 of the U.S. Security Council of November, 1967, which called on Israel to withdraw from occupied territories in exchange for the acceptance by the Arabs of Israel's sovereignty within secure and recognised borders; it also called for "a just settlement" of the Palestinian refugee problem. Rogers formula did not insist either on prior withdrawals (which the Arabs insisted on) or face-to-face negotiations (which Israel wanted). All that it demanded was a minimum 90-day cease-fire as a prelude to negotiations through the mediation of Dr. Gunnar Jarring, Sweden's Ambassador in Moscow, who once tried and failed.

The proposal bristles with difficulties, but peace is the paramount consideration. Egypt's Nasser hummed and hawed; but, evidently under pressure from Moscow, agreed. So did Jordan and Lebanon. But Syria and Iraq demurred, The *fedayeen* rejected it off-hand. Israel preferred to await Arab reactions. It, too, eventually agreed, but with a lot of mental reservations and apprehension.

It was no easy choice for Golda Meir. Apart from the inherent difficulties of the Rogers formula, she had her own misgivings and, what was worse, her internal political problems. During her sixteen months in office, she has been pursuing a left-of-centre policy. That accorded with her own inclinations as well as the requirements of Israel's political set-up. Right from the inception of the Israel State in 1948, the Cabinet has been adequately representative of the different sections of the conglomerate population of the country, with a view to preserving the nation's unity. Therefore, policy differences were inevitable, although none pushed them to the point of endangering the security and integrity of the country.

Golda Meir has always found herself between hawks and doves, the former prodding her to an extremist stance and the latter accusing her of intransigence. A spokesman of the hawks, who are opposed to "with-

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drawal" from the occupied territories, told an American reporter. "To withdraw would mean another war soon. In 1938, the friends of the Czechs asked them to give up Sudetenland in the name of peace. A year later there was war. Our withdrawal in 1957 was the basis for the 1967 war. We cannot allow the creation of a Palestine state next to us whose aim is the destruction of Israel". A dove called the hawks "annexationists", who are "fanatics at worst and Zionist chauvinists at best". He alded that the Gahal Party, principal Opposition group, wanted a permanent occupation, calling it peace; "that is the way to suicide".

The Prime Minister has throughout maintained a level head, tempering firmness with statesmanship, with a steadfast eye on the long-range interests of Israel. But she is no weak leader. Some time ago she declared: "The moment Nasser believes that Israel is weak, that is the danger point of a new war". Undaunted by external threats and domestic warnings, she has been treading the middle of the road, justifying the tribute which her former Chief, Ben-Gurion, paid to her: "Golda is the only *man* in my Cabinet". She carried her policy through her Cabinet in the teeth of the opposition of the Gahal Party, which has six Ministers. They resigned from the Government and refused to attend the session of the Knesset (Israel's Parliament) which ratified the Prime Minister's decision by a large majority. There is little doubt that the majority of the people of Israel are behind her.

In spite of her role as the firm Prime Minister of a nation surrounded by inveterate enemies, Golda is essentially a woman. Five months ago, she attended a funeral service in Jerusalem for 20 Jews, who were among 47 people killed when a sabotaged Swiss air jet plane exploded and crashed while flying from Zurich to Tel Aviv. She buried her face in her hands and wept. Drying her tears, she became a "man" and declared: "Let us turn our sorrow and rage into a mighty force, real and moral. Let our anguish cry out to the world, and our rage be a lever for action to eliminate the possibility of such acts". Yes, "real and moral"; that is Golda Meir.

Born of a skilled carpenter in Kiev, Golda showed signs of a determined character even while very young. As a young girl, she followed a stream of Russian Jews to the United States. A bright pupil, at the age of ten she organised the American Young Sisters Society to provide text-books for needy school-children. In her teens, she engaged herself in various public activities—the Zionist Socialist Party, the Jewish People's Relief of East European Jewry, the Congress to Defend Jewish Rights, etc. From the very beginning, she showed socialist inclinations and was very popular as a powerful speaker in English and Yiddish.

She had an irresistible attraction to Palestine and decided to make it her home even when she was barely twenty. With her fiance, she went as a pioneer to a Kibbutz and specialised in poultry raising. She was not the one to be confined to raising chickens or children; she was too social-cons-

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cious. Soon she catapulted herself as Minister of Labour into the Women's Labour Council and, before long, became one of the founding members of Mapai, the Israel Labour Party, and got herself deeply involved in all aspects of Zionist effort and the struggle for Zionist rights in Palestine.

Her directness, warmth and sincerity, won the trust of her own people and the respect of all the people to whom she presented the case of Zionism. Thus, even before the founding of the Israel State as the Jewish homeland, Golda had become a force to be reckoned with.

The shrewd diplomat that she was, Golda negotiated with King Abdullah of Transjordan, who promised her not to join in an attack on the Jews. With this assurance, she went to the U.S. to collect funds for arms for the defence of Israel and raised 50 million dollars in less than three months, as against an estimate of two or three million. On her return, the Jews were prepared to declare an independent Jewish State and to organise defence against an attack on their independence by the Arabs. Dressed as an Arab woman, Golda went to Amman to persuade King Abdullah to keep his promise. The hazardous mission failed, as King Abdullah reneged on his promise. Undaunted, she returned to Tel Aviv to witness the termination of the British mandate in Palestine and the declaration of Israel's independence.

From now on, her political career was set on an upward course. She began with a diplomatic stint as Israel's first envoy to the Soviet Union, but soon came back to take up Her long experience in this field enabled her to provide employment, lay the foundations of a labour code and build badly needed houses. When Moshe Sharett resigned in 1956, the new Prime Minister, Ben-Gurion, promoted her as Foreign Minister, in which capacity she revealed her diplomatic talents, especially in connection with the Sinai campaign.

It was at this time that she was somewhat shaken by the doubtful efficacy of U.S. promises. After the Suez crisis and the occupation by Israel of Sinai and the Gaza Strip, President Eisenhower urged her to withdraw from those areas promising to support Israel's right to use the Suez Canal and of access to the Straits of Tiran. Golda agreed and Israel withdrew. When Nasser refused to allow Israeli ships to use the Suez and blocked the Straits of Tiran, denying Israel passage to the vital port of Eilat, Israel asked the U.S. to redeem its promise; but the U.S. could do nothing. This was the underlying cause of the 1967 six-day war, in which Israel triumphed over her neighbours with a bang.

In spite of her life-long friendship with Ben-Gurion, Golda's sense of right and wrong would not allow her to support her chief in his bitter controversy with Levi Eskhol, who became Prime Minister in 1963. She continued as Foreign Minister but only for a couple of years: it was not lure of office that made her support Eshkol. In 1965, she retired from her official career and returned to her first love—labour organisation. Her unrivalled moral authority enabled her

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to reunify the country's labour movement and form the United Labour Party.

On the completion of seventy years of unceasing public work, she wanted to retire, but events did not allow her to rest. When Eshkol died in 1969, she was persuaded to assume the stewardship of her country.

Her sixteen-month tenure as Prime Minister has been no bed of roses. She had to keep together the diverse political parties within the country, organise Israel's military forces to a high pitch of efficiency and keep up a continuous war against relentless enemies all along the borders, with the Soviet actively helping the Arabs and the U.S. evincing but passive sympathy. Golda has been playing it cool. Her statesmanship and her unflinching devotion to the abiding interests of her country now made her accept the Rogers formula. In the words of her Defence Minister, "we are strong enough not to be forced into accepting dictates of enemies or friends, but we are not strong enough to dispense with our allies."

Golda Meir had doubts about the prospect of the cease-fire resulting in enduring peace, but she had no alternative. After all, the U.S. is interested not only in preventing a Soviet build-up in the Middle East but also in Israel surviving as an independent nation, albeit with equitable adjustments of Arab claims. And Golda knows it.

□□□

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THE MODEL AND THE MONK—2

S. G. NEVATIA

The Story so far : *Babhooti, a beautiful but destitute damsel, is not only given shelter on a rainy night but is introduced to the Chief of the Buddhist monks supervising the decorations of the Caves in the Inhyadri ranges. She develops into an adept model and assistant to Kushalapani, a devout artist, who has been pursuing the avocation of art as a means to Nirvana. He intends painting her as the 'alluring dancer' in the Mahajanak Jataka tale.*—Ed.

5.

AT the time Babhooti was taken in for work, the Mahajanaka Jataka formed the subject matter of the wall painting. The theme of the Jataka was the perturbation in the mind of the Queen Mother who found that her son, King Mahajanak, had willed to renounce the world and turn a mendicant. She wished to dissuade her son from this decision and so employed a host of young beauties—some seven hundred young and beautiful maidens to accomplish this task by creating in him a desire for the worldly life. These seven hundred ladies, dressed in the most enticing and alluring of ways, their form rendered exquisitely beautiful by every conceivable beauty aid, draped in the finest of silks and brocaded dresses and adorned with the most glittering of jewels, appear before King Mahajanak. A dancer in their midst is introduced who presents her items of graceful dancing, and graceful sways amongst these surrounding beauties.

Kushalapani's intention was to paint Babhooti as this alluring dancer. His joy knew no bounds when she appeared before him with all the accompanying dress and make-up, a model of beauty and grace. In his great joy he found no words adequate to express what he felt. He saw that the first round in the task that he had undertaken had been won. For Babhooti, with her pleasing apparel and hair-do and the ornamental crown, looked every inch the temptress. It would certainly be a great pleasure and source of artistic

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joy to portray her on the wall of the monastery.

Babhooti had become by this time quite dextrous in the art of dancing. Her arms spread out in a graceful movement and she held herself in bewitching postures, with her feet beautifully poised. She carried out every syllable of Kushalapani's instructions. Her countenance, her eyes, her limbs—all wore one expression and spoke eloquently a keen desire to win a man's heart and lure him back into the pleasures of the world. In their execution the movement of each limb and part of the body appeared irresistible in their appeal.

The depiction of the dancer came to a close; the surpassing beauty of the finished piece bound Kushalapani and Babhooti in inseparable bond resulting from a merger into a one Man-Woman personality. Kushalapani, the master artist, was the male-counterpart and Babhooti who stood as the model for him the Woman. Each stood in a deep contemplation of the other. Kushalapani was now fully familiar with the charms of each part of Babhooti's body, and whenever he painted one thing or the other, these bewitching features would float effortlessly before him. Her eyes he would remember while depicting Padmapani Bodhisattva or the Lotus-bearing Lord and the texture of her cheeks while painting a mango. A pair of swans would remind him of the long and lovely arms of Babhooti.

Kushalapani was not just a master artist but he was a devout Buddhist. He was a follower of the Parivarta school of Buddhist philosophy and so as an artist he was bent on canalising his art to the attainment of the highest goal of life. He served the cause of religion by depicting on the walls great and unique art-forms that would be sources of inspiration for the generations that would be seeing these paintings. The contrast afforded by the feast of sense-pleasures depicted and the immovable nature of the Bodhisattvas was sure to impress on the mind of the seer the path to Nirvana.

Of course this was something new in the life of Babhooti. But very soon she became acquainted with the restrictive imposition of a religious atmosphere. Her day's duty consisted of many things: working as a help and a model, carrying colours and brushes when Kushalapani was engaged in painting panels, sitting on a raised platform made of bamboos, bringing his food in time and, more than all these, infusing new enthusiasm and inspiration by her very presence and pleasant words.

Such tasks so faithfully and lovingly carried out carved out for Babhooti a very special place for herself among the women working there. Naturally, different emotions were generated; some praised her for her great charm and qualities, and others feeling jealous, naturally criticised her. But she kept herself devoted to Kushalapani, disregarding both praise and blame. Neither was she elated when praised nor downhearted when she was censured.

Alike at every kind of task she posed sometimes as a Charmar (fly-whisk) carrying Yakshini, sometimes as a maid-servant carrying plates, sometimes as a stately queen and at

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others as an ordinary housewife. She helped other artists too by being model to them also when they requisitioned her help.

Whenever the two were free from work, Kushalapani showed her the paintings of past masters and explained to her their origin and significance and their special qualities. He would say: "This cave was excavated some eight or nine hundred years ago. Look at the maid-servant carrying the umbrella for the King. How fascinating is her hair-do! how charming her figure!

Who indeed could guess what transpired in the minds of both at these sessions when Kushalapani explained these fascinating features, as he surveyed from head to foot the features of the umbrella-bearing maiden?

When taking her round to the various caves, both sanctuaries and monasteries, Kushalapani would show the depiction of the several Jataka stories to Babhooti and say, "This is Hasti or the Elephant Jatak illustrated here; this is Mahakapi or the Great Monkey Jatak; and this is Hans or the Swan Jatak depicted here". The Sutsom, the Matriposhak, the Mahaumagg and other Jatak illustrations shown and explained in great detail with a concentrated gaze by Kushalapani, carried Babhooti to a strange, new world and she was very much thrilled. The pictures of the previous births of Lord Buddha and his various activities inspired her to rise above the common ground and she would imagine herself as much dwarfish in size as the wife Yashodhara and the son Rahul standing before the Lord, painted in a huge size, and with a begging bowl in his hand. She would feel, time and again, very insignificant and commonplace before the great works of art and the purport behind them.

PASTI ACCOUNT

An amount of Rs. 658/- was collected by Dr. L. D. Dave, Principal, Bhavan's College, Dakor, which is being utilised for the benefit of the staff and the needy students.

But when she looked at the picture of a celestial nymph (*apsara*) with her beautiful jewellery and make-up, a dark coloured princess doing her toilette, or Vishwantar and his wife Madri sleeping on a couch, full of passion and love for each other, her thoughts would come down from the higher world to this earth. She would go on looking, lost in her thoughts, at the painted or sculptured couples of love-lorn animals, birds and human beings, and her heart would beat very fast even in that austere atmosphere of religious practice and self-control. She would forget for a moment that she herself is Babhooti and the artist Kushalapani; and imagine herself as Madri and Kushalapani as her husband Vishwantar. How long could this love-afflicted young woman hold back the natural desires of her physical body? The path of renunciation is difficult indeed, without having trodden that of the worldly pleasures —and very unnatural too!

(To be continued)

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JAISUKHLAL HATHI, M. P.

House Tax by Consent

A CERTAIN His Highness had just returned from a tour of Europe. He saw on the tour several modern cities, London, Geneva, Paris and Rome. In his crowded programme of visits, he hardly had time to reflect, but when he returned to his own capital—an old city built some 1200 years ago, having all the marks of medievalism, narrow streets, congested, dirty and insanitary with neither a park nor a garden—not to speak of the luxurious shopping centres that he had seen in those cities, his mind began to reflect on the glaring contrasts.

As the ruler of the State, he felt it was his duty to make his capital city a modern one and so lost no time in getting plans drawn up with estimates from leading town-planners in Paris. When the plans arrived, he discovered that many houses had to be demolished for widening the roads or for providing recreational grounds and parks.

He discussed this topic with his Dewan.

"Dewan Saheb", he said to his minister jubilantly, "don't you think we should make our city a beautiful one? I hate those narrow roads. Besides, there are no parks and recreational grounds for our people."

The Dewan knew well that this was all the result of that foreign tour and that in the first flush of enthusiasm the Maharaja was desirous of some "City Beautiful" programme.

"Look at these plans and estimates! I got them done at Paris. What do you think of them?"

The Dewan looked at the plans but more at the estimates. From the estimates his eyes wandered to the plans and then they looked through the windows into the open. He paused a while and then replied: "You see, Your Highness! I very much like that our old city look like this. But....."

"You mean the estimates are high."

"Not exactly. The trouble is they will be higher."

"How?"

The Dewan began to explain. He referred to the houses of some im-

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portant citizens who would ask for heavy compensation if they were demolished. The Maharaja had not thought of this. He appeared to be impressed, but more than that he was cautious as he did not wish his plans to fall through because of some hasty step.

"I see," said the Highness and continued, "so, the question of compensation is there and perhaps also the possibility of discontent among the people, as you suggest. Anyway, I would like my people to remain content here and not migrate to another state."

The Dewan was happy. He had won his point.

"But," said the Highness, in a tone of great confidence, "you see this is a matter of prestige. So forget all about the plans and let no soul ever so much as know that such a thing was thought of."

"Doubt not my integrity, Your Highness."

A year rolled by and the Dewan himself had forgotten all about the Highness's desire to make his city beautiful. He summoned the Dewan and told him that some action should be taken concerning the house taxes that were being paid by the citizens. He wanted some sort of a revision so that there would be an increased revenue. In fact, the house taxes were

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fixed some thirty years ago.

A committee to look into the matter was constituted, consisting of two officials and three non-officials. This was a novel thing in those days and the people attributed this progressive step to the visit that the Maharajah had paid to Europe a year ago and were happy. They showered praises on the Highness.

What, however, intrigued the Dewan was the instructions to the committee. The Highness had instructed them to be liberal and to accept the valuation given by the parties. He had warned them that any other step would make the people discontented and that was the last thing he expected.

"But, Your Highness," pleaded the Dewan, "we shall certainly not get more money at this rate."

"Don't worry about more money. I need the latest figures of valuations".

The committee sat regularly and dealt with all cases. Once the people got scent of the instructions that the valuation of the owner would be accepted, they were very careful. They undervalued their property and when some figure was fixed by the committee they appealed and asked for a lowered estimation. The appeals were accepted and the owners made statements before the committee that they had finally agreed to the figures given by them as the true valuations.

The Dewan who had forgotten all about the plans hardly could understand why the Highness ever embarked on this useless task of valuation. For the figures given and accepted would hardly provide half the amount by way of taxation of what was earlier being collected.

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It took another two months for the Dewan to realise that he and the citizens of the state had been outwitted. The Highness announced that he would now put the plans for beautifying through and that he was willing to pay the compensation for those people whose houses had to be demolished for the purpose. Having publicly undervalued and stated their house property the owners could not raise any voice of protest.

But they and the other citizens had much more by way of compensation. In a short while, there came up a new city, with highways, parks, gardens and recreational grounds, a perpetual reminder to the people of an ingenious ruler who had outwitted his people for good. □ □ □

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Patanjali

योगेन चित्तस्य पदेन वाचां
मलम् शरीरस्य च वैद्यकेन ।
योऽपाकरोत्तं प्रवरम् मुनीनाम्
पतञ्जलिं प्राञ्जलिरानतोऽस्मि ।।

yogena chittasya padena vaachaam
malam sharirasya cha vaidyakena
yo'paakarottam pravaram muneenaam
patanjalim praanjaliraanatosmi.

I offer my obeisance to Patanjali, the foremost among the sages who rid the dirt of the mind through Yoga, of speech through Grammar and of the body through Medical Science.

THIS traditional verse attributes three treatises or works to Patanjali: *Vyakarana Mahabhashya, Yoga Sutra* and a book of Medicine whose name is not known. Of course, scholars who have made research tell us different things about the authors of these books. Probably the *Patanjalis* may have been three different persons. In this article we are concerned with the three purifications that are very valuable and necessary for our lives.

We often use the expression—*Kaaya, vaachaa* and *manasaa* meaning by body, by speech and in mind. Good things can be done through these three instruments and bad things can also be done through these three. These are three instruments, three tools that God has given us. If they are kept clean they can perform good and useful actions. If they are not kept clean they will cause misery to the person and to others also by bad actions.

The individual self which comes to be born in this world is gifted with these three instruments. Either it can use it for upliftment or for degeneration. The *Bhagavadgita* tells us:

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः आत्मैवरिपु-
रात्मनः ।।

We must uplift the self with the help of the self, and not let the self down by the self. For the self indeed is the friend of self and again it is the enemy of self.

The self becomes the friend if the three instruments are used well. The self becomes the enemy if the three instruments are used wrongly. It is for this reason we must purify the three instruments so that the self may be uplifted and not let down.

Patanjali is supposed to have written three books which have assisted people in ridding the dirt of their mind, their speech and body. Two of

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these are available and they are the famous *Mahabhashya* and the *Yoga Sutra*. The third, let us assume, was also a very good book and we are unfortunate that we don't have it.

Yoga Sutras are short *sutras* in which the whole system of Yoga which deals with the Mind is given. Of course, Yoga is something more but let us not worry about it just now. The Yoga system is primarily one that puts the emphasis on psychological things. The word *Yoga* at once makes people think of all sorts of things and though it is true that very advanced matter is found in these *sutras*, we can read them as laymen and get a great deal of help for our simple daily needs. If you find a copy of the book try to read the *sutras* with some English translation. Or you may take up the book *Raja Yoga* of Swami Vivekananda which explains the *sutras* in a very interesting manner. You will see how the *Yoga sutra* gives you very good and wholesome advice which will make your mind better as an instrument.

Patanjali's *Mahabhashya* is the classical work on Grammar and there the student will find many details concerning how language when purified conduces to dharma. *Shabda jnaana* leads to *Dharma* and *Apashabdajnaana* to *adharma*. In fact, says Patanjali, every right word has hundreds of wrong ones to match it. So there is greater danger of *adharma*. Another writer, *Dandin*, in his book *Kavyadarsha* has this fine verse:

गौर्गौः कामदुधा सम्यक्प्रयुक्ता स्मर्यते बुधैः ।
दुष्प्रयुक्ता पुनर्गौरेवं प्रयोक्तुः सैव गच्छति ॥

The word *Gau* used properly becomes the *Kamadhenu* that yields everything but if it is used wrongly it at once exposes the bovine nature of the person using it. (In this verse the pun is on *Gau* which both means speech and cow).

In the *Mahabhashya* the consequences of wrong uses are given in two interesting ways. One is very telling: On a certain occasion when the battle was raging between the gods and the demons, the demons shouted *helayah helayah* instead of *herayah herayah*. Instead of *ra* they used *la*; so the expression instead of meaning "Look, the enemies have come" meant "Oh we are done and destroyed". The morale broke and the demons were defeated.

If we just take the trouble of analysing our own expressions and subjecting them to a search we will notice that we are using words and forms not very accurately and are thus causing a great deal of misunderstanding. Our political debates are full of such talk. Words are used and each one understands them in his own way and then they quarrel about things which need no quarrel at all.

So with our body. The body should be rid of its dirt. If the body is not healthy the mind cannot be healthy and if the mind is not healthy we cannot think properly and speak properly. So these three purifications are inter-related and the health of the mind or the body or the speech depend on each of the others.

Whether it was the same Patanjali who did all the three or whether it was done by three different persons does not matter very much for us anyway. What is of great consequence is

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that we have the valuable knowledge of how to purify the mind, the speech and the body.

Notice one strange thing about Indian tradition. Patanjali is supposed to be the incarnation of *Sesha* or the Great thousand-headed serpent. It is the great serpent that has enabled man to purify the mind, the speech and the body.

May that Adishesha on whom the Lord Mahavishnu rests help us to rid our mind, speech and body of the dross that spoils them and make us worthy of God.

Yours affectionately,
MAMA.

Note:

Of course, if you are interested in more details about Patanjali and how India looked like in those days when Patanjali lived, you may read the book INDIA IN THE TIME OF PATANJALI by B.N.Puri, published by the Bharatiya Vidya Bhavan, Bombay—7.

□□□

SOMETIME ago I announced to you that there would be a surprise for you after you finished reading the fifth canto of the Kumarasambhavam. This is the surprise which was kept in store for you.

MATA LACHHMI COMPANY, Manufacturers of RANDOM SCENTS, Fountain Chambers, Nanabhai Lane, Bombay-1., have agreed to patronise six competitions to be conducted for the Chiranjeevis this year. The winners of these competitions will be awarded the following prizes:

First Prize	:	**Books of the value Rs. 50.**
Second Prize	:	**Books of the value Rs. 30.**
Third Prize	:	**Books of the value Rs. 20.**

Fifty Consolation Prizes in the form of RANDOM SCENT BOTTLES will also be awarded by the Mata Lachhmi Company.

For the first of these competitions, I should like the chiranjeevis to make a study of the Kumarasambhavam—Canto V. Questions on this will be set and on the basis of the answers the prizes will be awarded. Those of you who have made a study may revise it and those who did not study earlier but wish to enter the competitions have still plenty of time and so they may start reading and getting ready for the same.

MAMA

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...Without Comment

THE accession of Kashmir is a part of India's history and history cannot be reversed. There is no use trying to get back the waters which have flown down the river. —*Smt. Indira Gandhi,* Prime Minister of India.

I THINK we must fix 'Quarrel Hour' besides the 'Question Hour', so that the proceedings of the House could be conducted peacefully after the quarrel hour. —*G. S. Dhillon,* Speaker, Lok Sabha.

THE expenditure incurred on Central Ministers for salary, sumptuary and other allowances, tour expenses and maintenance of Government accommodation during 1967-68 was Rs. 34,60,491 and during 1968-69 Rs. 43,79,907. —*K. S. Ramaswamy,* Union Deputy Minister for Home Affairs.

UNDER the Family Planning Programme, 5.20 million births have been prevented up to the year ending March, 1970.
—*B. S. Murthy,* Union Minister of State for Health & Family Planning.

THE difference between the Communist Party (M) and the Communist Party (I) is the difference between the wolf as he is and the wolf in sheep's clothing. —*Frank Moraes,* Editor-in-chief, Indian Express.

PARENTS should not become synonymous with "pay rents" but should activise themselves and make their voice heard in the management of educational institutions.—*M. P. Prabhu,* President, Parents' and Teachers' Association.

THE Central Cabinet is a pack of cards and two jokers. Mrs. Gandhi is the shuffler of this pack of cards.—*Piloo Mody,* M.P.

THE patriotic fervour anl faith of the thirties and forties has practically vanished. Slogans and shibboleths have become the order of the day.
—*Dharma Vira,* Governor of Mysore.

MAN does not come in this world to be happy, but to fulfil his destiny. Now that I have returned to India, I will continue to fulfil my destiny. True work is that which expects no rewards.—*Dr. Telo Mascarenhas,* Goan Patriot.

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Notes & News

SANSKRIT DAY:

BHARATIYA VIDYA BHAVAN celebrated *Sanskrit Day* on 16th August 1970. Swami Akhandananda Saraswati was in the chair.

The celebrations commenced with recitation of Vedas by the teachers and students of the Bhavan's Sanskrit Mahavidyalaya.

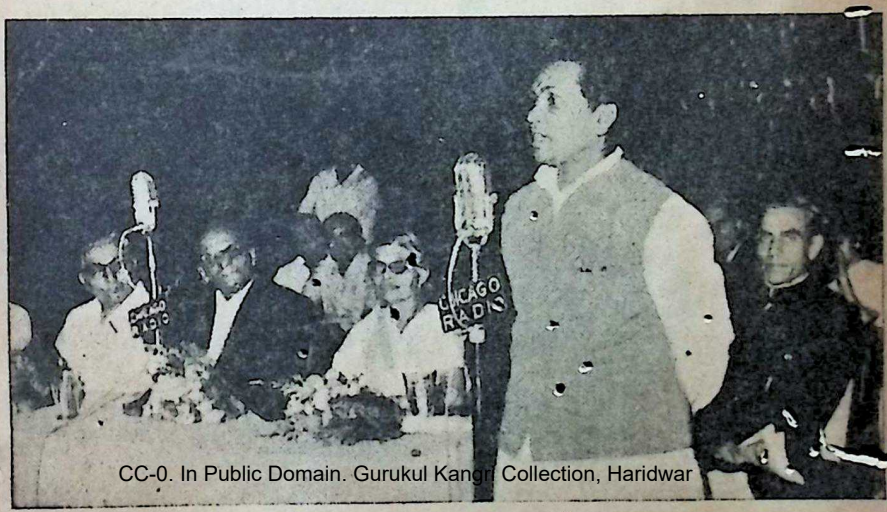
Prof. J. H. Dave, Hon. Director of the Bhavan and a member of the Central Committee of Sanskrit Studies, dwelt at length on the importance of Sanskrit studies in the schools and colleges in India. He established with arguments that as salt cannot be discarded from soup for the sake of other spices, so Sanskrit cannot be ousted from the education system to make room for other subjects. If it cannot be retained as before, at least it should be provided a place with mother tongue or Hindi as composite compulsory language".

Swami Akhandanandaji observed: "Indian culture gives great importance to Samskara. We believe that everything must be purified and refined in order to be worthy of higher purpose. That is why we perform Samskaras right from garbhadhana to obsequies. As it is done in case of man it is also done in the case of language. Sanskrit is a pure and refined language. It does not change with every generation or place to place, that is why it has remained a language of Rishis of yore. And yet Sanskrit is not a static language, it has got vast store house of roots and grammatical devices to facilitate coining of new words according to needs. That is why even today we have to look to it for new technical or scientific words."

Kulapati Munshiji and Smt. Lilavati Munshi graced the occasion by their presence.

BHAVAN'S SARAL SANSKRIT EXAMINATIONS:

ON 11th JULY, 1970, there was a function for the distribution of certificates to the successful candidates who took the various Saral Sanskrit Examinations conducted by the Bhavan. The Minister of State of Madhya Pradesh, Sri Balakavi Bairagi, who was the Chief guest, delivered the address and distributed the certificates. Smt. Lilavati Munshi presided.



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SUDHARMA:

SUDHARMA, a Sanskrit Daily, which is being published from Mysore by Pandit Sri K. N. Varadaraja Iyengar, is indeed a bold and commendable venture. At the outset, we wish it all success. Kulapati Munshiji, whose one great concern is the propagation of Sanskrit, is extremely happy at seeing the Daily coming to light and he wishes it all God Speed.

Sceptics might scoff at such ventures and doubt if any useful purpose will ever be served by them. But it must be remembered that such ventures provide considerable scope for demonstrating to the world that the newest of new things can still be adequately expressed in Sanskrit. Further, it should also provide an opportunity for young and enthusiastic writers to embark on the kind of writing that is most suitable for the newspaper world: short skits and stories, humorous remarks etc. This certainly would fill in the gaps in Sanskrit literature and thus create the necessary atmosphere for accepting this great language as the true *lingua franca* for cultural intercourse.

The contents already bear out such a direction and tendency. There are items of the sort mentioned above and the editor has also given extracts from *Amarakosha* and some declensions and conjugations, etc., for the benefit of learners of Sanskrit.

We hope that all lovers of Sanskrit will encourage this venture by becoming subscribers to the Daily and those who have an ability to contribute material will try to assist the editor by sending him the needed material for publication, at the following address:

Pandit K. N. Varadaraja Iyengar,
Proprietor: Sree Kantha Power Press,
561, Ramachandra Agraharam,
Mysore-4.

BHAVAN'S NAGPUR KENDRA:

PADMA BHUSHAN SANGEETA KALANIDHI SMT. M. S. SUBBULAKSHMI, an Honorary Member of the Bharatiya Vidya Bhavan, gave a benefit performance in aid of the Bhavan's Nagpur Kendra. She kept a select audience enthralled at the Dhanwate Rang Mandir, Nagpur. The box office receipts and the advertisement revenue of a Souvenir brought out on the occasion amounted to about Rs. 25,000.

The graceful ease with which Smt. Subbulakshmi sang with her deep, soft voice in Telugu, Sanskrit, Hindi, Punjabi, Bengali and even Marathi, made a deep impress. Her Marathi Bhajan 'Sundar Te Dhyan' of Sant Tukaram was the *piece de resistance*.

Dr. Niyogi, Chairman, Bhavan's Nagpur Kendra, expressed his sense of deep gratitude to the renowned artiste and her troupe. In his brief illuminating speech, delivered in a clear tone despite his advanced age, Dr. Niyogi pointed out that the Bharatiya Vidya Bhavan aimed at inculcating Indian culture and bringing about integration in the Indian national community. Moving spirits behind the venture were Advocate M. B. Mor and G. M. Taori, Dr. Niyogi disclosed.

BHAVAN'S BANGALORE KENDRA:

"THE greatest of all historians, Veda Vyasa, through his works, has a message of hope and confidence to give to the human society, in which, today, the materialistic thought is at a premium

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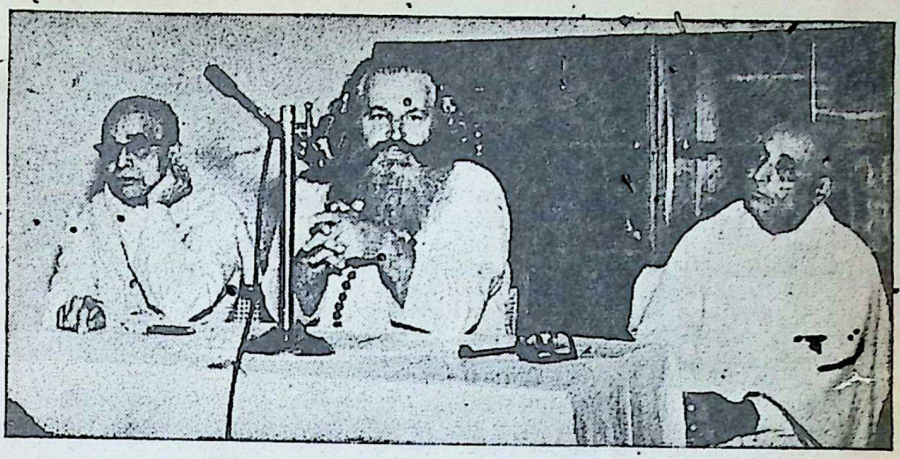

and respect for spiritual values is steadily declining" said Swami Gitanandaji.

Speaking at the celebrations of Veda Vyasa Jayanti at the Bhavan's Bangalore Kendra on July 25, 1970, the Swamiji said that a society whose philosophy is "to get" and not "to give" will fast perish and history provides ample evidence in the decline of the Roman, the Greek, the Byzantine and the Sumerian Empires.

Vyasa enunciated the art and science of Life in his immortal works, the *Mahabharata,* the *Bhagavata,* the *Brahma Sutras,* the *Puranas* etc. By codifying the Vedas and arranging them into four parts according to their thought and content, Veda Vyasa laid down firm foundations for organised and systematic study and acquisition of knowledge. Emphasizing the divinity of human life, the highest form of evolved life, Vyasa laid down the laws of Life and man's responsibilities and obligations to the world and the necessity to channel all thought and effort for the collective progress of the society.

Earlier, after Vedaghosha and Invocation, Sri M.P.L. Sastry, Hon. Secretary of the Kendra, explained in his welcome speech the significance of Vyasa Jayanti and the life and achievements of Veda Vyasa. He said that Bhavan's Bangalore Kendra will also be celebrating the Jayantis of Valmiki and Kalidasa.

Justice Sri K. R. Gopivallabha Iyengar, Hon. Treasurer of the Kendra, in proposing the Vote of Thanks said that the Kendra will be starting Yoga Classes in the first week of September, under the guidance of Swami Gitanandaji.

BHAVAN'S RAJENDRA PRASAD COLLEGE OF MASS COMMUNICATION, NEW DELHI:

INAUGURATING the academic session of the Delhi Wing of Bhavan's Rajendra Prasad College of Mass Communication for the current year, Dr. I.P. Tiwari, Director of the Indian Institute of Mass Communication, stressed the need for judicious use of words in journalism.

"Words are powerful persuaders; the use of the right words can open the door to business or social success and unlock a world of excitingly new opportunities", Dr. Tiwari said.

Elaborating on the choice of the right word, he said that making effective use of language is an art that anyone can learn. The capacity to wield a facile pen is not a God-given gift. It is within anyone's reach, irrespective of position in life or basic educational qualifications.

Dr. Tiwari pointed out that the

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mopolitan nature of any language is both an advantage and a disadvantage. One of the many advantages is that having borrowed from various sources, the language has a word to denote each and every shade of meaning. To make full use of any language is to achieve the utmost power in human speech. Anyone can write, but only the trained writer is certain that the written word conveys what he precisely wants to say.

In this connection, he cited the example of the words 'democracy' and 'socialism'. These two words, he said, had acquired at present various shades of meaning entirely different in aims and objectives. The manner in which a word is used denotes its character and calibre, Dr. Tiwari said.

Dr. Tiwari's plea for the judicious use of words in journalism was followed up by the former Vice-Chancellor of the Banares University, Dr. V. S. Jha, in his presidential address.

ANDHRA ORIENTAL SOCIETY:

ORIENTAL studies will receive a great fillip by the setting up of an Andhra Oriental Society, on the lines of the Royal Asiatic Society in Britain. This was decided at a meeting of Telugu scholars, convened by the Director of State Archives in Andhra Pradesh.

The Andhra Pradesh Archives Department has undertaken the publication of the 'Mackenzie manuscripts' and also what are called the 'Brown Records'. Colonel Golin Mackenzie, who died in 1821 near Calcutta, was a remarkable individual. He was a surveyor by profession and rose to be the Surveyor-General of India. But it is his spare-time pursuits that have kept his memory alive. At his own expense, this sympathetic Scotsman collected a huge number of manuscripts, inscriptions, coins and antiquities in southern India. But for his timely efforts, much history would have been lost beyond recovery.

The Oriental Manuscripts Library in Madras has published temple inscriptions from the 'Mackenzie manuscripts' in four volumes. But a large number of his manuscripts still await publication. There are still many gaps in the history of the Telugu people. Scholars are few, and they receive little encouragement. The 'Mackenzie manuscripts' may help them to get at some new sources of knowledge.

DR. C. V. S. RATNAM:

THE University of North Dakota, U.S.A., has conferred one of its highest honours—the Sioux Award—on an Indian scientist, Dr. C.V.S. Ratnam in recognition of his contributions to Chemical Engineering and Fuel Technology. North Dakota has the world's largest resources of lignite and that University has done pioneering research on lignite mining.

Dr. Ratnam, 46, is the first Indian to receive the award. He attended the University of North Dakota in 1949 and 1950, earning his Ph.D. degree in Chemical Engineering. He received his Master's degree from Oregon State University.

Dr. Ratnam is Chemical Superintendent at the Neyveli Lignite Corporation in Tamil Nadu.

"BHAGAVATA HRIDAYAM":

IN the midst of the bewildering complexities and inescapable turmoils of modern life, can a man hope to attain beatitude? The way is shown in the *Bhagavatam*, where the essential requisites of a devotee, who sincerely yearns to get himself freed from recurrence of birth, are clearly prescribed. He should develop intense devotion towards the Supreme Being and total detachment from worldly desires. He can live in the midst of the bustle, yet pursue the path of spiritual advancement by cultivating a distaste for loathsome pleasures, knowing them to be absolutely trifling.

These great truths were expounded by Sri Keshavachar Jalihal in a discourse at Madras on *Bhagavata Hridayam*, which is the cream of the *Bhagavatam*. Sri Jayatirtha (also known as Vishnutirtha), a great Madhwa apostle, selected 365 out of the total 18,000 verses of the *Bhagavatam* and compiled them into the *Bhagavata Hridayam*, contributing a brilliant Sanskrit commentary entitled *Bhagavata Saroddhara*.

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Sri Jalihal said that the religious duties mentioned in Sri Jayatirtha's works would remove the dirt from the mind and make it disciplined so as to see God as the All-Powerful, All-Embracing and All-Merciful. Subjugation of the sensory organs, he said, was essential to get rid of the possibility of future births. The most important among the devotional duties are Bimbopasana (meditation on God who resides within our heart) and self-surrender, abdicating all possessions. More than all of them is the stress laid on the reverence to be shown to the Acharya, who alone can guide and comfort the erring souls. Those who direct their minds to God will be absolved from all sins and a devotee should carry out the injunctions only to seek Moksha.

NOTED ASHRAMITE:

PANDIT RISHI RAM, who had lived in the famous Ashrams at Sabarmati, Sevagram, Shantiniketan, Pondicherry and Tiruvannamalai, has expired.

He was an exponent of Hindu philosophy and culture and a leading member of the Arya Samaj, which he joined in 1917. He was constantly on the move and organised relief camps in Kerala in the aftermath of the Moplah rebellion. Prior to that, he served in the Garhwal famine relief operations.

In 1933, when Rabindranath Tagore visited Lahore, Pandit Rishi Ram translated into Hindi the poet's sermons, delivered in English. He was for many years Principal of the Technological Department of the D.A.V. College, from which he retired in 1944.

Pandit Rishi Ram was a delegate to the World Congress of Faiths in London in 1936 and a year later went to South Africa and helped establish the Gandhi-Tagore lectureship Trust in Dublin. The object of the Trust was to invite a visiting lecturer from India every year. Among the distinguished speakers who delivered lectures under its auspices was Dr. S. Radhakrishnan in 1939.

WALTER P. REUTHER:

WALTER P. REUTHER, a great labour leader of the U.S.A., who died in an air crash, was a warm friend of India. In addition to labour, he championed the cause of the poor, the black and the youth. Injustice anywhere hurt him. A man of peace, he campaigned against the Viet Nam War and fought for civil rights for the black population of America.

Born in 1907, he entered the labour movement at a relatively young age and was in the centre of the movement for nearly half a century; for nearly half of this period he was the President of the powerful United Auto Workers of America. He excelled in bargaining and wrung for the workers many a concession including long-term contracts, company-paid pensions, lay-off benefits and wage-hikes linked with cost of living.

At the invitation of the Government of India and the Indian National Trade Union Congress, he visited this country in 1956 and made more than 100 speeches in 22 cities.

Standing before Mahatma Gandhi's *Samadhi* at Rajghat, he said: "India and America have given the world two great and simple moral leaders—Lincoln and Gandhi."

I. I. Singh of the India League of America said of Reuther, who was a member of the League: He was "an ardent and powerful supporter of the cause of India's freedom... at a time when because of the exigencies of the second world war it was not popular to support India's struggle for freedom... He actively helped India's freedom struggle before a powerful segment of the American people reaching right up to the White House". □ □ □

The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It is its natural manure.

—Thomas Jefferson.

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BOOKS *gleanings from our fortnightly Harvest*

KANNADA

SANDHYOPASANE MADABEKE? by N. K. Narasimha Murthy, M.Sc. (Retired Professor of Mathematics, Mysore University). Publishers: Prabha Mudranalaya, Basavangudi, Bangalore. Pages 84, Price: Rs. 2.

THE faded flower and the folded leaves of trees and tender saplings lift their heads in prayer when the Sun-God sends his beneficent rays on them. Bendre, one of the greatest of Kannada poets, has sung in one of his collections of poems:

srishtiyalle kaanutihudu
manujanettidi krama.
O look nature herself!
She reveals significant clues

For customs that man has wrought. Ancient sages in India, as they woke from their slumber and basked in the early rays of the *Ushas*, felt drawn towards the great glory and sang hymns in praise. Life moved on from this natural state to a more urbanised one and man had less and less contact with the natural health-giving things in life. But yet the great sages and *rishis* who followed these, realising the need for ritual where the human mind in its lower reaches has not the capacity for a spontaneous reaction to such glories of God, set up the tradition of the *Sandhyopasana*. Generations of Hindus have observed these and through the daily ritual of *Sandhyopasana* have found occasion to commune with the mighty forces of nature.

Sri N. K. Narasimha Murthy, a celebrated Mathematics teacher of the Mysore University, in this interesting Kannada book has discussed the why and wherefore of this ritual. True, perhaps, to his professional genius, he has asked the question even in the title and continued with the routine of offering strict proofs, necessary and sufficient conditions for the theorems he enunciates.

After a detailed explanation of the various *mantras* in their proper sequence in this daily ritual, he poses and answers the question: who is worshipped in Sandhya? It is not just the visible entity, the Sun, that is worshipped but the inner being, the Immanent Lord of all these that is worshipped.

He then deplores the loss of faith in these valuable rituals and makes a reasoned plea for a recovery of faith; and in the last chapter discusses the various advantages that would accrue to man if he were to observe this ritual regularly. He raises problems generated by haphazard urbanisation and hence the spoliation of natural wealth and the consequent obstacles to these rituals. Despite these, he wishes that people, who have the *'adhikara'* for this ritual, should stick to it as it confers on them benefits both here and in the life of the spirit.

The cover page has a nostalgic effect on the urban dweller who misses the serenity and the calmness of nature. The book should find a larger reading public if it is translated into English. Printing is excellent and free from errors.

—*R. A. Kashyap.*

BENGALI

DIBYA RAMAYANA (Bengali): Swami Apurvananda. Published by M/s. General Books, Calcutta, pages 396, Price: Rs. 6.

THE Ramayana tradition is deeply embedded in our national life; the *Ramayana* has vastly influenced our literature, culture and other different facets of our social life also. It is no wonder that different approaches to the Ramayana

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have developed down the centuries. The original Valmiki Ramayana has had interpolations; different religious movements and various regional languages have sought to reinterpret the everlasting story of Ramachandra.

The book under review is a significant contribution to the Ramayana literature. The author's approach is unique and his manner of presentation combines lucidity with depth. The painstaking researches that went into the writing of the book have not encumbered his style. The book should, therefore, be welcomed by the laymen and the scholar alike.

Swami Apurvananda's 'Dibya Ramayana' mainly based on Valmiki Ramayana as it is, has introduced material from other Ramayanas wherever necessary. The aim of the author is to place in clear light the universal aspects of Sri Ramachandra's life. Towards this aim, however, he has wisely chosen to follow methods of modern objective criticism without imposing his own views on his readers. In dealing with controversial subjects he has referred to alternative versions extensively in the footnotes. For example, instead of assuming the existence of aeroplanes in the Ramayana era, he has gone into the history of modern aircraft making, thus demonstrating that it was not possible for flying machines to exist in those ancient days.

Particularly interesting are the author's observations on the political and social ideals as visualized in the *Ramayana*: the question of the extension of Aryan influence in the South has been treated extensively.

The author's main credit lies in having successfully indicated the tremendous relevance of Sri Ramachandra's life for our own troubled times. In his portrayal, Rama has transcended the limitations imposed by the narrow and constricted visions of sectarian interpreters. His life emerges in an effulgence that is deeply meaningful for the darkness and confusion of this age.

A brilliantly written foreword (Prag-Vani) throws interesting light on many of the other characters of the *Ramayana*.

Altogether, the book is a striking answer to Tennyson's prayer:

> "Let knowledge grow from more to more".

It not only deserves to be read widely but should also be translated into English and other languages for the benefit of readers who do not know Bengali.

—*Prof. Prasanta Kumar Ghosh*

SAMSKRIT

STUDIES IN THE GITA: Ed. by M.D. Paradkar, for the Gita Mandal, Ratnagiri. Published by Popular Prakashan, Bombay, 1970, pp. 407, Price Rs. 15.

AS a perennial source of inspiration to thought and action, the *Gita* has rightly been holding the attention of scholars and the common man for centuries. Here is a very useful addition to the literature on the Gita published by the Gita Mandal. As the *Gita* itself is intended to serve the moral and the spiritual needs of different temperaments, the studies here reflect the different approaches to and ways of assimilation of the message of the Gitacharya. In a sense, this may be said to represent the best way of propagating the message and the teachings of the Gita among various cross-sections of the people.

The contributions have been arranged in two parts,—the first comprising articles and papers on the broader aspects of Gita thought and the second dealing with particular verses which have influenced the life and thinking of particular contributors. Among the major contributions which highlight the publication are those by Maharshi Nyayaratna Vinod, Pandit Satwalekar, M. S. Aney, Munshi, Vinoba Bhave, Dr. Kurtakoti (Sankaracharya), Swami Ranganathananda, Prof. Wadekar, Dr. E. P. Coelho and R. V. De Smet.

Nyayaratna Vinod brings together seven places where the term "Adhyatma" (Vidya) has been used in the *Gita* and

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he throws new light on how this single term as explained by Sri Samkara embodies three distinct concepts of inwardness, transcendence and discrimination. Pt. Satwalekar's article highlights the humanism of the *Gita* wherein "no one is owner or owned; no one a capitalist or a laborer or a slave; no one superior or inferior; no one rich or poor. All are equal and part of the whole and have to contribute to the good of society." M. S. Aney lays stress on firm belief in God as the cause of all that happens. "Man is a mere instrument in His hand and he must do his duty selflessly." Arnold Toynbee deduces that if God is omnipotent, He must be the author of all evil in the Universe besides being the author of the good in it. Dr. Kurtakoti gives a brilliant exposition of how the teaching of the *Gita* can be applied to bring about a new world order in the religious, political, social and economic fields. In his penetrating article, Swami Ranganathananda explains how the concept of Atman as Saksin is the sheet-anchor of the philosophy of the *Gita* and he shows how its distinctive characteristics of universality and detachment are the essence of the process of de-personalisation of the ego. Applied to the theory of works, this sweeps away the artificial distinctions of high and low. Duty again is transcended by the still higher stage of complete freedom from both the inner and the external compulsions of all kinds such as even the categorical imperative and the scriptural mandate. Wadekar elucidates his thesis of how the *Gita* is a Hegelian synthesis of the antecedent phases of Vedic and Upanishadic thought in its metaphysics and in its ethical teaching. E.P. Coelho sees in the *Gita* the renaissance of Hinduism in the Brahmanical age. It explodes the belief that God is unknown and unknowable. God reveals Himself from time to time when there is moral chaos in the world. Coelho advances a new theory that it was composed in the reign of Harshavardhana, the word "harsha" occurring several times in the *Gita*! G. V. Ketkar finds the kernel of the *Gita* teaching on Yoga in 6 verses distributed between chapters II and III. He quotes Samkara's c. on (iv, 1) in support. But Samkara makes a similar statement with regard to Adhy. XV also. There is nothing new in this approach. Rudolph Otto has years ago set forth his thesis of the *Original Gita* in some 215 verses, on a more comprehensive basis. R.V. De Smet gives us a new insight into the message of the *Gita* that the Personal God is the very ground and abode of the unconditioned Brahman (xiv. 27). He says this was a new truth hard to accept by traditional Brahmavadins as shown by the "embarrassed commentaries given". But surely, the terms in which Sri Krishna speaks of this Mahat Brahma in the very beginning of this same chapter (xiv, 3) as the womb wherein He places His seed, makes it more probable than not that the reference in xiv, 27 is to the same principle in which God places His seed of creation.

Misprints as on pp. ix, 61, 179 and 180, the omission of "Arthapatti" on p. 4, and the startling statement on p. 106 that the *Gita* occurs in the *Sabha Parvan* of the Epic ought not to have been allowed to remain.

—*Dr. B. N. K. Sharma.*

BHAVAN'S
BOOKS
FOR BETTER READING

Edited by S. Ramakrishnan and printed & published by him for the Bharatiya Vidya Bhavan, at Associated Advs. & Ptrs., Bombay-34. Mg. Ed. J. H. Dave; Associate Ed. B. S. Rao.

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NATIONAL INTEGRATION

"Let us forget all thoughts of 'I am a Hindu, you a Muslim', or 'I am a Gujarati, you a Madrasi'. Let us sink 'I' and 'mine' in a common Indian nationality. We shall be free only when a large number of our people are determined to swim or sink together."

—Gandhi

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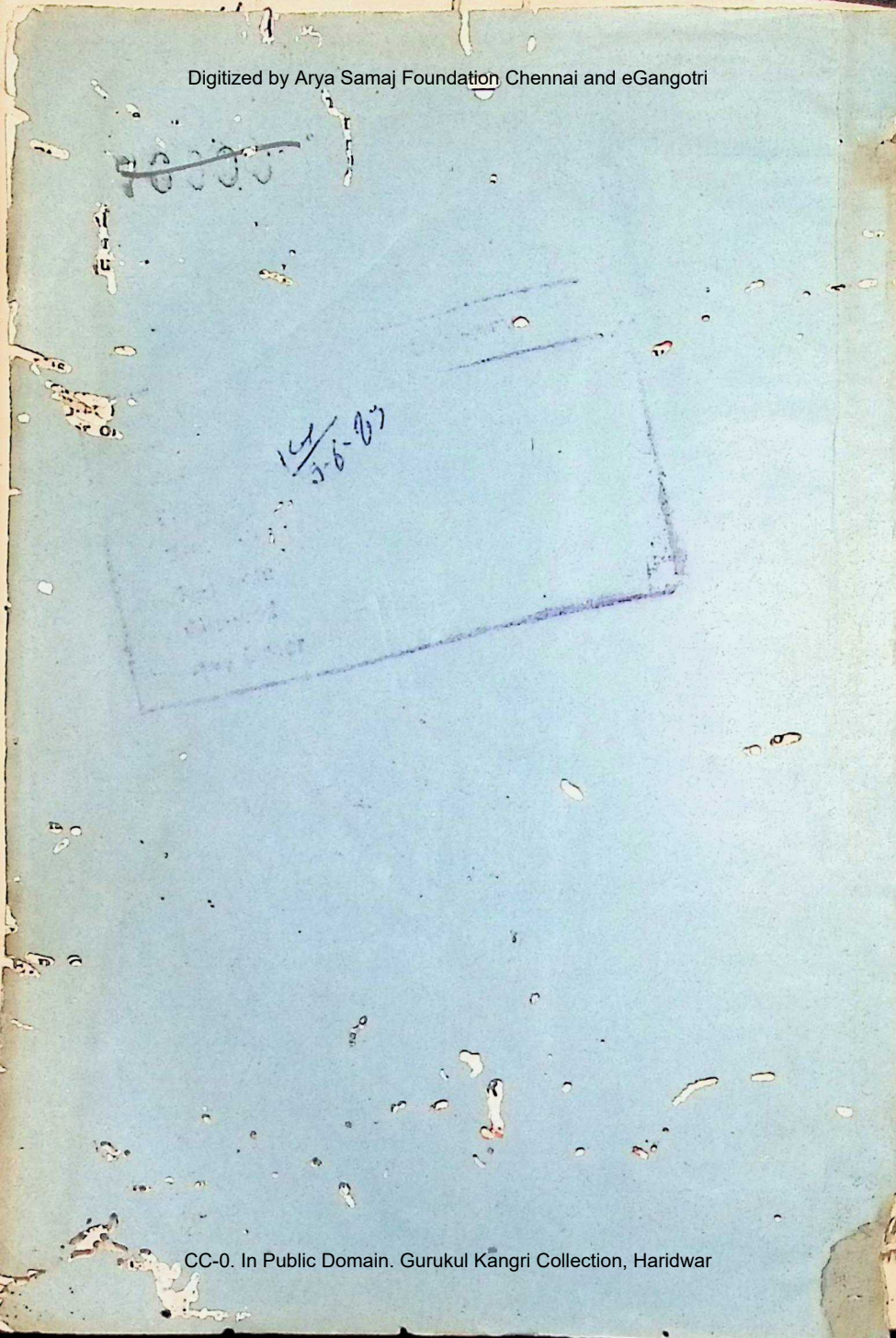

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